

THE
CHRISTIAN
REMEMBRANCER.

MAY, 1828.

SERMON.

THE TESTIMONY OF THE SPIRIT.

ROMANS viii. 16.

The Spirit itself beareth witness with our spirit, that we are the children of God.

In the economy of man's redemption, there is no feature which more strongly marks the goodness of our heavenly Father, than the gift of the Holy Ghost. Unable of ourselves to do any good thing as of ourselves, and consequently, without the assistance of divine grace, continually liable to fall short of the happiness of Heaven, surely there are none of us who do not fervently praise, and gratefully adore that All-merciful Being, who is ever ready to give his Holy Spirit to them that ask him.

How great soever may be our spiritual necessities, it is our own fault if they are not abundantly supplied. We know that "without faith it is impossible to please God;" we know also, that "except we repent we shall surely perish;" but we are likewise assured, that in fulfilling these indispensable conditions of the Christian covenant, we shall not be left to our own insufficient endeavours, provided that we earnestly and sincerely seek for the co-operation of divine grace. Though surrounded on all sides by powerful temptations, we are taught that if we do but exert ourselves to withstand and resist them, "there will also, with the temptations, be a way to escape." Though the eradication of vice, and the cultivation of virtue in the heart, be attended with no slight degree of difficulty, we may be satisfied that our own steady exertions will not be left without assistance and encouragement. And although there be need of firmness and resolution in persevering to do well, we have no reason to despair of support in maintaining our ground against every impediment to virtue.

Such and so great are the benefits which the sincere Christian derives from the gracious influence of God's Holy Spirit. And if these considerations ought to be effectual in urging us onward in the prosecution of our duty, there is yet another part of his office which ought, if possible, to have greater weight with us. It is doubtless a pleasing satisfaction to know that we are endeavouring to please God;—it is gratifying to experience our victories over any favourite vice, and our attainment of any long-sought virtue;—but what religious consolation, what spiritual joy must attend the happy assurance, that our endeavours are accepted, and that the Almighty is well pleased with our services!

That it is the office of the Holy Ghost to inspire us with this confidence, we may infer from many passages of Scripture. St. Paul tells us, that "by the Spirit of God we are sealed unto the day of redemption," and that "God hath given us the earnest of his Spirit in our hearts." We are told also in the text, that "the Spirit itself beareth witness with our spirit, that we are the children of God."

From these and many similar expressions, therefore, we learn this important and interesting truth:—That when men have become thoroughly sensible of God's great and undeserved mercies, and sincerely thankful for the promises contained in the Gospel;—and when, in consequence of such persuasion, they have truly repented of their sins, and persevere stedfastly in well doing,—God sends into their hearts the gracious influence of his Holy Spirit, which seals and confirms to them his promises, and raises in them "a sure and certain hope" of everlasting salvation.

This assurance, however, is by no means to be considered as absolute and unconditional. We are no longer to buoy up ourselves with the confidence that "we are the sons of God," than while we continue to do the works of our heavenly Father. It is not to be supposed, that if we again return to our wicked ways, and do evil in the sight of the Lord, that we shall *still* have the testimony of the Spirit that we are in the way of salvation. This presumption of a certainty of eternal happiness has led many, and those very well disposed and pious men, into the most unhappy errors. Having once testified a good conscience before God, they have conceived it impossible for them to fall again into the sins they have repented of; and that consequently as certain as the Spirit is true, so certain is their salvation. It is true, indeed, that St. Paul in one place speaks with great confidence of his own eternal happiness:—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day." But in the preceding verse he tells us, "that he was then ready to be offered, and the time of his departure was at hand." So that now being at the point of suffering death, and resolving manfully to fight under the banner of his Redeemer to the last, he might feel within him a certainty of salvation. But this cannot be the case with ordinary Christians, who know not how long their life may be, and what temptations and trials they may have to encounter. Indeed St. Paul himself, in the earlier part of his life, frequently speaks with uncertainty of his final salvation. And in one part of his writings he expressly tells us, that he laboured diligently, "lest while he was preaching to others, he himself should be a castaway."

Connected with the error above mentioned, but at the same time one of more dangerous consequence, is the doctrine, maintained by some persons, of instantaneous and irresistible conversion. The nature of the testimony of the Holy Ghost, as to our being the children of God, does not consist in any internal call, or sensible impulse, by which a person is assured that his sins are forgiven,—that he is in a state of salvation,—and that he cannot fall from grace. Such delusive suggestions as these can never proceed from that blessed Spirit, who

urges us forward continually to perfection, and teaches us that we are not, and never can be in this world, so good as we ought to be; but that an All-merciful God will accept our sincere, though imperfect, services. The extraordinary influences of the Spirit, which were perceived in the early ages of the Gospel, were by no means similar to the alleged overpowering sensations of modern enthusiasts. If such were really the case, the effects produced by them might be expected to be similar; whereas it is very evident that they are totally different. The Spirit which influenced the early Christians "guided them into all truth;" *that* which actuates the enlightened of the present day leads them into the most fatal errors. The one "brought all things to the remembrance of the first teachers;" the other involves its votaries in the madness of enthusiasm. The one produced concord in the church; the other is the author of heresy and schism. Indeed, to any person of unbiased judgment, the doctrine of spiritual influence, as held by some of our modern sectaries, must appear perfectly groundless; and our Saviour's answer to Nicodemus upon the subject is at once satisfactory and conclusive: "The wind," says he, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit."

The Spirit of God works silently but powerfully; and though its operations are effectual, they are far from perceptible. Indeed, nothing that in the very slightest degree resembles the doctrine of a sudden instantaneous conversion, miraculously attested, and attended with irresistible consequences (which is the notion of some Christians), is to be found in the Scriptures. On the contrary, the very converse of the doctrine may be derived from the whole tenor of the apostolic writings, in which we are cautioned "to be sober, to be vigilant;"—"not to be high-minded, but to fear;"—"to work out our salvation with fear and trembling;"—"not to deceive ourselves;"—"not to fall from our own stedfastness;"—"and to look diligently, lest we fail of the grace of God." The Scriptures, indeed, mention "an assurance of faith," which our Church explains by "a sure trust and confidence that our sins are forgiven." But the assurance which we dispute is an assurance of *feeling*, not an assurance of *faith*. In the one case it is a *sure trust and confidence* in the promises of God; in the other, an immediate operation of the Spirit, made nobody knows how, and of which there is no evidence, but the wild assertion of the person who fancies that he feels the inspiration.

From these unhappy perversions of one of the most consolatory doctrines of Christianity, I willingly turn to a more interesting part of the subject before us. Having considered what is *not*, let us endeavour to discover what *is* the testimony, which calm and dispassionate Christians receive that they are the children of God.

There is in the breast of every one a powerful monitor, which approves or disapproves his actions, according as they are consistent or inconsistent with his known principles of duty. Our inclinations may frequently induce us to cry "peace, peace, where there is no peace;" but the voice of conscience will never be silent in the cause of virtue and religion. Ignorance of our duty, unless it be wilful ignorance,

must always be an excuse for our neglect of it; but the calls to every known obligation are loud and powerful. Nor, on the other hand, shall we be without the commendation of our hearts, while we are constant in the pursuit of virtue, and unwearied in the practice of religion. We shall be assured by the testimony of our *conscience*, or, as it is called in the text, of *our spirit*, that we are acting according to the dictates of holiness. And it is in conjunction with this testimony that the Holy Spirit is said to bear witness:—"The Spirit itself beareth witness with our spirit, that we are the children of God."

But since this testimony is conveyed by no internal voice, by what means, it may be asked, shall we be assured that we are possessed of it? There certainly are no *sensible* communications between the Spirit and our hearts; but there is still one infallible token, one decisive pledge, that we have this witness of the Spirit; and this is to be derived from the *fruits* of the Spirit. If the course of our lives, and the tenour of our actions, be such as is agreeable with the influence which the divine grace should have in our hearts;—if the purity of our faith, and the holiness of our practice, be consonant with the precepts of the Gospel,—then may we be satisfied that we have this evidence of being the children of God. If we steadily pursue our duty, strictly adhere to virtue, and indulge in the practice of no known sin, we may be confident that we have "the earnest of the Spirit of God in our hearts." Our *actions*, therefore, are the only test of this witness of the Spirit, of which the presence can be only known by its fruits. So that as long as we continue stedfast in faith, and sound in practice, we may be satisfied that, with the evidence of our own spirit, we have that of God's likewise.

Having now set this comfortable doctrine in its only true and proper light, it remains for me to add a few words by way of application.

Since, then, the witness of the Holy Spirit depends solely upon the agreement of our lives and actions with the laws of God, surely it concerns every one of us to examine himself seriously and impartially, whether he has this witness,—whether he is earnestly endeavouring to bring forth the *fruits* of the Spirit. What the fruits of the Spirit are, we are repeatedly told by St. Paul. In the 5th chapter of his Epistle to the Galatians he says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Do we then cherish in our hearts these heavenly fruits? Does that Christian love rule in us which unites a holy reverence towards God with a proportionate charity toward our fellow-creatures? Are we influenced by that heavenly joy which arises from the practice of religion, and from a devout contemplation of the infinite mercies of God? Do we possess that inward peace of mind which springs from the certainty of a good conscience toward God and toward man? Are we long-suffering toward those who have provoked or injured us,—gentle to our inferiors,—good and charitable to the poor and needy,—and faithful in all our dealings and transactions with the world? Are we meek and lowly in our behaviour, and free from every feeling of haughtiness and pride? And are we careful never to exceed the limits

of temperance, and to live " soberly, and godly, and righteously, in this present world ?" If such is the complexion of our lives,—adorned with these virtues, and tempered with these dispositions,—*then*, and then only, are we blessed with the assurance that we are the " children of God."

But the importance of cherishing and cultivating the fruits of the Spirit will be at once apparent, by reflecting on the inestimable benefits to which the children of God are entitled. In the verse immediately following the text we are told, that if we are the children of God, " we are then heirs, heirs of God, and joint-heirs with Christ :"—heirs of those heavenly possessions which our Saviour Christ has gone before to prepare for us. What can we possibly desire in preference to this inestimable inheritance ? On what can our hearts be more delightfully fixed, than on those blessed abodes where alone true joys are to be found ? " Eye hath not seen," says St. Paul, " nor ear heard, neither hath it entered into the heart of man to conceive, the blessings which God hath prepared for them that love him." If then so valuable be the inheritance, to which we acquire a title by being the children of God, we must surely be miserably blind to our own interests, if we neglect the means by which that title may be purchased.

Before I conclude, let me earnestly caution you against falling into that dangerous error, which I noticed in the early part of this discourse, and which should be guarded against as carefully, as the happy effects above mentioned should be diligently pursued. It is an error, which will either raise you to the highest pitch of presumption and spiritual pride, or depress you to the lowest depths of horror and despair. It is an error by which those who have fancied themselves possessed of the irresistible influence of God's Holy Spirit, have conceived that nothing could throw them from a state of grace, and deluded themselves with a vain and impious confidence. And, what is yet worse, it is an error which has led many well-disposed persons, who have not been able to discover any *sensible* operation of the Spirit on their hearts, to give themselves up to the deepest despondency, and to torture themselves with the idea that, notwithstanding their earnest endeavours after piety, they shall be inevitably doomed to eternal misery.

May the God of mercy grant that this unhappy persuasion, this melancholy delusion, may never take possession of *our* hearts ! But may those, who are so happy as to possess that rational and glorious testimony, which is a certain proof that we are the children of God, give God the praise ! May they impute it to his mercy ! May they improve it to their furtherance in piety ! and may they persevere in well doing, till their assurance shall be lost in actual fruition ! On the other hand, may those who do not, upon examination, feel this degree of certainty, pray fervently to God for his assistance in attaining it ;—may they use their own earnest endeavours after righteousness without despair or disquietude ! And may they finally have ample reason to confide in that promise which St. Paul has conveyed to us— " that in due time we shall reap, if we faint not."

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Narrative of a Journey through the Upper Provinces of India, from Calcutta to Bombay, 1824—5 (with Notes upon Ceylon,) an Account of a Journey to Madras and the Southern Provinces, 1826, and Letters written in India. By the late Right Rev. REGINALD HEBER, D. D. Lord Bishop of Calcutta. London, Murray, 1828.* 2 vols. 4to. pp. 631 & 515. 4l. 14s. 6d.

THERE are few circumstances in the history of our National Church which constitute a more striking and impressive comment upon the text, “The ways of God are not as our ways, nor his thoughts as our thoughts,” than the early—we must not say the premature—removal of the two highly gifted and eminently distinguished individuals, who presided in succession over the Ecclesiastical Establishment of India. Scarcely had the poignancy of our regret for the loss of Bishop Middleton been mellowed down into a grateful remembrance of his exalted worth; scarcely had the intelligence of Bishop Heber’s arduous and successful exertions in the great cause, to which he was devoted, realized the anticipations, which were formed by those who could best appreciate his zeal and ability to carry forward the plans of his revered predecessor, when we were overpowered with the afflicting information, that another “prince and great man had fallen in our Israel,” and that to the widowed Indian Church might again be applied the lament which was uttered over Zion, “How doth the city sit solitary! how is she become a widow! She weepeth sore in the night, and her tears are on her cheeks.” Yet neither did these excellent men live, nor have they died, in vain. The good seed which they have scattered throughout that hitherto uncultivated wilderness, is not, cannot be lost; even now is it springing up, and will, we trust, one day produce an abundant harvest. The Indian Church, regulated by the wisdom of a Middleton, and cemented by the piety of a Heber, will, we would fondly hope, henceforth expand and increase on every side, thus constituting the most dignified and durable monument to the memory of both.

Contemplating the beautiful and interesting volumes now before us—the last legacy of Bishop Heber to the nation which he honoured, and to the church which he loved—the principal difficulty which presents itself consists in condensing within the limited compass which our work affords, any thing like an analysis of the journal itself, in its reference to the present state and prospects of the English Church in India. To afford at the same time an adequate idea of its deep and varied interest—as the production of an accomplished scholar, an experienced traveller, a cogent reasoner, and a penetrating observer, would be altogether

impossible. There are, however, qualities infinitely more valuable, and therefore more interesting, than mere intellectual power, however expanded, and mere attainment, however extensive and diversified. The feeling of admiration for the talents of Bishop Heber, which the perusal of this work is calculated to excite, will be accompanied with the conviction, that these are among the least of his excellencies; they will, so to speak, be lost sight of in that unaffected and ingenuous simplicity—that overflowing kindness of heart—that perfect and polished courtesy—that delicate consideration for the feelings, and sympathy in the afflictions of others—that involuntary recurrence to the dear objects whom he was compelled to leave behind—that noble and devoted postponement of every personal feeling and consideration to the performance of his important duty—which are conspicuous throughout his whole career. We forget the scholar and the poet in the friend, the father, the husband, and, above all, in the minister of Christ; we delight in the reflection, that there are such men; we feel a peculiar gratification in considering that such a man was *our own*.

After the very copious biographical sketch of Bishop Heber, and the numerous and emphatic testimonies from the highest authorities in each presidency of our Indian empire, not only to his distinguished talents, but to his peculiarly attractive and endearing qualities, and, above all, to his enlightened zeal and unaffected piety, which were contained in our number for November, 1826, it is superfluous to do more than recur to the information there afforded. We shall therefore enter at once upon the work before us, and trace the progress of the Bishop from the hour when he left his native shores, and, in leaving them, may be said to have immediately commenced his Episcopal functions, to that moment when his career was suddenly arrested by the hand of Death, and India lost one of her most liberal and enlightened benefactors, the Church of England one of its brightest ornaments, and they who personally knew and were intimately connected with this excellent man—who shall pretend to estimate *their* loss? In each and every relation, personal or social, public or private, the chasm which has been made by the removal of such a man, will be long ere it will be filled up.

Having concluded his ministerial labours in this country by a sermon, preached at St. Paul's at the yearly meeting of the Charity Schools, which remains as a model of chaste eloquence and enlightened piety—and having taken a solemn farewell of the Society for Promoting Christian Knowledge on an occasion, when we are at a loss whether most to admire the eloquent valedictory address of the Lord Bishop of Lincoln, or the affecting answer of the newly consecrated Prelate of the East, the Bishop quitted his native shores—never again to revisit them—on the 16th of June, 1823. The day after his embarkation, he had

proposed to read evening prayers regularly—a proposal which was readily acceded to—and on the ensuing Sunday he performed the sacred services to the whole ship's crew, “an attentive and orderly congregation of about 140 persons;” a practice which he continued throughout the voyage without a single intermission, and which we trust was as productive of benefit as it is worthy of imitation. On the 2d of July, a vessel bound for London met them—and here we cannot forbear to quote the first passage which occurs—and there are many such throughout the volume—expressing, with all the openness of candour, and all the energy of truth, the grand actuating motive which induced the Bishop to sacrifice comfort, friends, and country. *It was for the gospel's sake.*

My wife's eyes swam with tears as the vessel past us, and there were one or two of the young men who looked wishfully after her. For my own part I am but too well convinced, that all my firmness would go if I allowed myself to look back even for a moment. Yet, as I did not leave home and its blessings without counting the cost, I do not, and I trust in God I shall not, regret the choice I have made. But, knowing how much others have given up for my sake, should make me both more studious to make the loss less to them, and also, and above all, so to discharge my duty as that they may never think that those sacrifices have been made in vain! P. xxi.

The manner in which the Bishop occupied the leisure which this long voyage afforded him, in addition to the pastoral duties of this floating parish, is incidentally and always interestingly mentioned. “I began to-day translating St. John's Gospel into Hindooostanee. I have this morning finished the following translation of one of the Poems in Gilchrist's Hindooostanee Guide.” But the scene which took place on board on the 10th of August, with the Bishop's reflections upon it—a scene, it is to be apprehended, too rarely witnessed in such a situation—can only be given with justice in his own words. Nor can we resist the pleasure of subjoining, in a brief extract, one of those sweet touches of nature, which exhibits, in the most attractive light, the sensibility of the parent, when elevated and sanctified by the piety of the Christian.

August 10.—Last night I again slept on the floor, and passed it still more uncomfortably than on former occasions; insomuch that I almost determined rather to run the risk of blows and bruises aloft, than to encounter the discomfits of the new method. This morning, however, the wind again became moderate, and I finished and preached my sermon, and afterwards administered the sacrament to about twenty-six or twenty-seven persons, including all the ladies on board, the captain, and the greater part of the under officers and male passengers; but, alas, only three seamen. This last result disappointed me, since I had hoped, from their attention to my sermons, and the general decency of their conduct and appearance, that more would have attended. Yet, when I consider how great difficulty I have always found in bringing men of the same age and rank to the sacrament at Hodnet, perhaps I have no reason to be surprised. On talking with one of the under officers in the evening, he told me that more would have staid, if they had not felt *shy*, and been afraid of exciting the ridicule of their companions. The same feeling, I find, kept *one*, at least,

and perhaps more, of the young cadets and writers away, though of these there were only two or three absentees, the large majority joining in the ceremony with a seriousness which greatly pleased and impressed me. And the same may be said of all the midshipmen who were old enough to receive it. One of the young cadets expressed his regret to me that he had not been confirmed, but hoped that I should give him an opportunity soon after our arrival at Calcutta. On the whole, the result of the experiment (for such it was considered) has been most satisfactory; and I ought to be, and I hope am, very grateful for the attention which I receive, and the opportunities of doing good, which seem to be held out to me.—P. xxxi.

August 11.—We had a good night, and a smooth though rapid progress. I had the happiness of hearing, for the first time, my dear little Emily repeat a part of the Lord's Prayer, which her mother has been, for some days past, engaged in teaching her. May He who, "from the mouth of babes and sucklings" can bring forth his praise, inspire that heart with everything pure and holy, and grant her grace betimes, both to understand and love his name!—P. xxxiii.

On the 3d of October, after a rapid and favourable, though occasionally boisterous voyage, the vessel anchored in Saugor Roads; and on the 6th, the Bishop and his family embarked in the Government yacht for Calcutta, where they arrived upon the 10th. Having met a considerable number of his clergy, the Bishop was installed the next day at the Cathedral, which he describes "as a composition full of architectural blunders, but in other respects handsome." Immediately after this ceremony, the Bishop entered on his ministerial duties.

Oct. 12.—This was Sunday; I preached, and we had a good congregation. Nov. 2d was Sacrament Sunday at the Cathedral, and there were a considerable number of communicants.

Nov. 4th, the Bishop went to consecrate a church at Dum-dum, and on the 12th of the same month consecrated St. James's at Calcutta, an account of which former ceremony will doubtless be interesting to our readers. Neither can we withhold from them the description of the Free Schools in Calcutta, on which we shall only remark, that we envy not the feelings of the man who can read it and continue insensible to the advantages which have *already* been derived from the erection of an Ecclesiastical Establishment in India—much more to the prospect and promise of those which may hereafter arise.

We here met a large party at breakfast, and afterwards proceeded to the Church, which is a very pretty building, divided into aisles by two rows of Doric pillars, and capable of containing a numerous congregation. It was now filled by a large and very attentive audience, composed of the European regiment, the officers and their families, and some visitors from Calcutta, whom the novelty of the occasion brought thither. The consecration of the cemetery followed, wisely here, as in all British India, placed at some distance from the Church and the village.—Pp. 35, 36.

About this time I attended the first meeting of the Governors of the Free School, which had occurred since my arrival. I, on this occasion, saw the whole establishment; it is a very noble institution, consisting of a school where 247 boys and girls are lodged, boarded, and clothed, and some received as day-scholars. They are all instructed in English, reading, writing, cyphering, and their religious faith and duties, for which purpose the different catechisms and

other compendia, furnished by the Society for Promoting Christian Knowledge, are employed. Some few of the day-scholars are Armenian Christians, whose parents object to these formulæ; and there are one or two Hindoos, who are allowed to attend, and who also stand on one side when the Catechism is repeated, though they say the Lord's Prayer, and read the Scriptures without scruple. The children of Roman Catholics, of whom there are also several, apparently make no such difficulties, and even attend Church with the rest of the scholars. They are, in fact, so ignorant and neglected, that many of them have scarcely any idea of Christianity but what they acquire here. The Girls' School is a separate building, of somewhat less extent than the Boys'; both are surrounded by good compounds, and built on the highest spot on this flat district.—Pp. 38, 39.

Surely the miserable sophistry which has been so often employed in regard to the imaginary danger of propagating the Gospel in India, will be shamed into silence—if the effrontery of those who employ it is susceptible of shame—by the explicit and encouraging statement of the Bishop at page 44.

It was very pretty to see the little swarthy children come forward to repeat their lessons, and shew their work to Lady Amherst; veils thrown carelessly round their half-naked figures, their black hair plaited, their foreheads specked with white or red paint, and their heads, necks, wrists, and ankles, loaded with all the little finery they could beg or borrow for the occasion. Their parents make no objection to their learning the Catechism, or being taught to read the Bible, provided nothing is done which can make them lose caste. And many of the Brahmins themselves, either finding the current of popular opinion too strongly in favour of the measures pursued for them to struggle with, or really influenced by the beauty of the lessons taught in Scripture, and the advantage of giving useful knowledge, and something like a moral sense to the lower ranks of their countrymen and countrywomen, appear to approve of Mrs. Wilson's plan, and attend the examination of her scholars. There is not even a semblance of opposition to the efforts which we are now making to enlighten the Hindoos: this I had some days ago an excellent opportunity of observing, in going round the schools supported by the Society for Promoting Christian Knowledge, with Mr. Hawayne, and seeing with how much apparent cordiality he was received, not only by the children themselves and the schoolmasters, though all Hindoos and Mussulmans, but by the parents and the neighbouring householders of whatever religion.

But we must not permit ourselves to linger too long at Calcutta, or we shall be precluded from accompanying the Bishop throughout his arduous, and interesting, and, in a great degree, novel visitation. From this part of the Journal, therefore, we shall only quote two extracts; the former shewing that, notwithstanding all that has been said about the low ebb of religion in India, there is at least *one* particular in which Christians there might be advantageously imitated by their brethren in England; the latter, strikingly indicative of that liberal spirit and truly Christian charity, with which Bishop Heber was eminently endowed. No man knew better how to unite a just estimate of the excellence of Christians of other denominations, with a firm and uncompromising preference for his own venerable Church.

January 1, 1824.—I this day preached at the Cathedral, it being an old and good custom in India always to begin the year with the solemn observation of the day of the Circumcision; there was a good congregation.—P. 53.

January 15.—Dr. Marshman, the Baptist missionary from Serampore, dined with me. Dr. Carey is too lame to go out. The talents and learning of these good men are so well known in Europe, that I need hardly say that, important as are the points on which we differ, I sincerely admire and respect them, and desire their acquaintance.—P. 57.

On the 25th of January, the Bishop, on returning from the Cathedral, "found a fresh reason for thankfulness to God in his wife's safety, and the birth of another little girl;" and on the 2d of February he held a confirmation at the Cathedral, which was attended by 236 persons, a greater number than was expected, and which we hail as an indication that the Church of England is flourishing in Calcutta. "Most of these were half-castes, but there were several officers, and twenty or thirty soldiers, with three grown-up women of the upper ranks;" they appeared greatly interested with the ceremony, into which the Bishop entered with deep and solemn feeling.

In the most impressive and affecting Charge, which was shortly afterwards delivered to his Clergy, Bishop Heber emphatically said, "An Indian chaplain must come prepared for hard labour, in a climate where labour is often death." Of this, alas! both in the cause and in the consequence, he was himself too appropriate an illustration. He never spared himself: to the peculiar functions of a Bishop he united—like the venerable Porteus, and a living ornament of the Episcopal Bench whom it would be superfluous to name—a zealous discharge of the office of a parish priest. He preached a course of Lent Lectures on the Sermon on the Mount,—a "work and labour of love" which was indeed recompensed in the manner which he first and most ardently desired—by an attendance far exceeding his expectations. Surely this, with not a few instances of a similar description, proves beyond a doubt that India is not an ungrateful soil; and that all who quit in early youth their native shores, whether for civil or military employments in that vast empire, do not relinquish with their country those moral and religious principles which are her proudest and most distinguished boast.—We have not space even for a brief account of the Bishop's final proceedings at Calcutta, which he quitted on the 29th of May, 1824. Of the eloquent Charge delivered on that occasion, a Review will be found in our number for June, 1827. We shall only add, that it ought to occupy a foremost place, not only among the books, but in the memory, the conscience, and the heart of every individual who proceeds to India in the capacity of chaplain or of missionary.

On the 25th of June, 1824, the Bishop quitted Calcutta for his visitation through the Upper Provinces, accompanied only by his domestic chaplain, the Rev. Martin Stowe; the state of Mrs. Heber's health, and the circumstance of her having an infant, being considered as insuperable obstacles to such a journey. They embarked in a

sixteen-oared pinnace for Dacca, a large city about 170 miles north-east of Calcutta, attended by Archdeacon Corrie, of which excellent man a brief character is given, vol. ii. p. 400, which speaks volumes within a very narrow compass.

Such an one is my excellent friend Corrie, whose character, though I loved and valued him before, I only learned to understand and appreciate fully during my journey through Hindostan, from tracing, in almost every part of it, the effect of his labours, and the honour in which his name is held both by Christians, Hindoos, and Mussulmans.

The novel and interesting scenes which presented themselves to the view of the Bishop during his journey, were beheld with the eye of the poet, and are delineated by the hand of the painter—literally so, indeed, since the volumes are adorned with tasteful drawings of the most exquisite scenery, from the Bishop's own sketches upon the spot; and there are two gems of poetry which we do not transfer to glitter in our pages, only because it is utterly impossible to do justice to the Bishop, both as a most elegant and accomplished scholar, and as a judicious, indefatigable, and, in the strictest sense of the word, a **MISSIONARY BISHOP**. Yet we cannot forbear to gratify our readers with the genuine overflowing of affectionate regret for the beloved objects which he had been compelled to leave, and the fond recurrence to every memorial of his own distant and beloved country.

A number of little boys came to the side of the river, and ran along by our vessel, which the crew were towing slowly along, singing an air extremely like that of “My love to war is going.” A few pice were thrown to these young singers by some of my servants. Their mode of begging strongly recalled to my mind something of the same sort which I have seen in England. Dear, dear England! there is now less danger than ever of my forgetting her, since I now in fact first feel the bitterness of banishment. In my wife and children I still carried with me an atmosphere of home; but here every thing reminds me that I am a wanderer.—P. 104.

On Sunday the 4th of July the Bishop arrived at Dacca, having, in his anxiety to reach the city in sufficient time for the performance of divine service on that day, exposed himself to considerable danger from the intensity of the solar rays; and having been compelled to leave his friend and chaplain, on account of severe indisposition, in the pinnace. Here he preached to a small congregation, in a very small but pretty church; and on the day following he met a striking and sad instance of the urgency of the spiritual wants of British residents in India.

I met a lady to-day who had been several years at Nusseerabad, in Rajputana; and during seven years of her stay in India, had never seen a clergyman, or had an opportunity of going to church. This was a less tedious excommunication, however, than has been the lot of a very good and religious man, resident at Tiperah, or somewhere in that neighbourhood, who was for nineteen years together, the only Christian within seventy miles, and at least three hundred from any place of worship. Occasionally he has gone to receive the sacrament at Chittagong, about as far from his residence as York from London.

These are sad stories, and in the case of Nusseerabad, I hope, not beyond the reach of remedy.—P. 146.

On Saturday the 9th inst. he confirmed twenty persons, all adults, and almost all of the higher ranks; and on the following Sunday, consecrated the Church, and administered the sacrament to thirty-four or thirty-five, never "having witnessed a congregation more earnestly attentive." But the melancholy occurrence which detained him at Dacca, and which cast a gloom over his whole journey, must be detailed in his own words. To this affecting event was added disastrous intelligence from his wife, and a severe disappointment in her ability to meet him at the appointed place. How acutely he felt—yet how unaffectedly and powerfully a sense of paramount duty absorbed all consideration of individual sorrows, let his own letters declare.

To MRS. R. HEBER.

Dacca, July 18, 1824.

DEAR, DEAR WIFE!—All is over! My poor friend was released a little after twelve last night. The light-headedness, which in dysentery, I find, is always a fatal symptom, increased during the day, though he continued to know me, and to do and take whatever I desired him; between nine and ten he had a severe return of spasm, after which he sunk into a tranquil dose, till he passed off without a groan. I grieve to find by your letter that his sister is set out hither; surely there will yet be time to bring her back again, and spare her some of the horrors of a journey made in doubtful hope, and a return in solitude and misery.

I greatly regret that anything in my letters gave encouragement to her to set off. But I have all along clung, even against hope, to the hope of his recovery.

On the 14th and 15th, he altered much for the worse; and it was on the evening of the latter day that he was first convinced his end was drawing near, and begged me to be with him when the hour came. You will not doubt that I kept my promise, though he was not conscious of my presence. As he was fully sensible of the approach of death, so he was admirably prepared for it. From the very beginning of our journey, we had prayed and read the Scriptures together daily; on the last Sunday which he saw we had received the sacrament together; I trust I shall never forget the deep contrition and humility, the earnest prayer, or the earnest faith in the mercies of Christ, with which he commended himself to God. On Thursday he had an awful mental struggle, but confessed his sins, and cried for mercy to Jesus Christ, with a simplicity, contrition, and humility, which I shall never forget, and I trust always be the better for. By degrees his fears became less, his faith stronger, and his hope more lively; and he told me at many different times in the following thirty-six hours, that God's goodness was making the passage more and more easy to him, and that he felt more and more that Christ had died for sinners. When his strength was gradually wearing away, he said, "If I lose sight of the Cross, though but for a moment, I am ready to despair; but my blessed Lord makes his mercy and his power more and more plain to me." The laudanum, which was given him in the course of Friday night, conjured up some evil dreams, of which he complained a good deal. Being very much worn out myself, I had gone to lie down for an hour or two, leaving him asleep, under the care of one of the surgeons. He wakened, however, soon after, and called earnestly for me, and when I came, threw his arms round my neck, and begged me not to leave him. After we had prayed a little together, he said, "My head is sadly confused with this horrid drug, but I now recollect all which you told me, and which I myself experienced yesterday, of God's goodness in his Son. Do not let them give me any more, for it prevents my praying to God as I could wish

to do." He spoke very often of his "poor, poor sister," and said, "God, who is so good to a sinner like me, will not forget her." He asked, which you will not doubt I promised for us both, that we would be a sister and a brother to her. He said, not long before his light-headedness came on, Saturday morning, "Tell Mrs. Heber that I think of her, and pray for her in this hour." After his hallucination took place, he rambled very much about our voyage, but whenever I spoke to him, it recalled him for the moment, and he listened, and said Amen, to some of the Church prayers for the dying. "It is very strange," he once said, "every thing changes round me. I cannot make out where I am, or what has happened, but your face seems always near me, and I recollect what you have been saying." The last articulate words he uttered were about his sister. Even in this incoherence, it was comfortable to find that no gloomy ideas intruded, that he kept up some shadow of his hope in God, even when his intellect was most clouded, and that his last day of life was certainly, on the whole, not a day of suffering. After death his countenance was singularly calm and beautiful, and not like a corpse so much as a statue. I myself closed his eyes.

One lesson has been very deeply imprinted on my heart by these few days. If this man's innocent and useful life (for I have no doubt that the greater part of his life has been both innocent and useful,) offered so many painful recollections, and called forth such deep contrition, when in the hour of death he came to examine every instance of omission or transgression, how careful must we be to improve every hour, and every opportunity of grace, and so to remember God while we live, that we may not be afraid to think of him when dying! And above all, how blessed and necessary is the blood of Christ to us all, which was poor Stowe's only and effectual comfort! God bless you, dear love, in your approaching voyage. How delighted I should be to meet you at Boglipoor.

REGINALD CALCUTTA.

Vol. II. pp. 344—346.

To MRS. R. HEBER.

Furreedpoor, July 28, 1824.

Alas! alas! my beloved wife, what have you not gone through! Your letter of July 24, has just reached me from Dacca. God's will be done in all things! Your joining me is out of the question. But I need not tell you to spare no expense of sea-voyage, or any other measure, which may tend to restore or preserve our dear children, or yourself, so soon as such a measure may appear desirable for any of you. On these points I leave you in confidence to the advice of Dr. Abel and Mr. Shaw. I am at this moment strangely tempted to come to you. But I *fear* it might be a compromise of my duty, and a distrust to God! I feel most grateful indeed to Him for the preservation of our invaluable treasures. I pray God to bless Lady Amherst, and all who are dear to her, and to shew kindness ten-fold to her children, for all the kindness she has shewn ours. I am going on immediately, with a heavy heart indeed, but with trust in His mercies. Farewell!

REGINALD CALCUTTA.

Vol. II. pp. 352, 353.

Bereft thus of his attached friend and companion, and with a heart torn by the most painful anxieties concerning those who were dearest to him, the Bishop quitted Dacca on the 25th of July. Scarcely can we repress our inclination to extract the living delineation of the scenery which opened to his view, and the exquisite verses to his beloved wife, at page 182. We must, however, pass at once to his arrival at Boglipoor, 240 miles north by west of Calcutta, where he found, to his great gratification, his friends the Corries, who, equally with himself, experienced the most kind and considerate attention from the Judge and Magistrate, Mr. Chalmers. Indeed, it may be

observed, once for all, that from gentlemen of all capacities in India, judicial, civil, and military, the Bishop invariably received, on every occasion, the most prompt and polite attentions, which were not only a tribute of respect to the high office which he sustained, but to that peculiar suavity and courtesy of demeanour which seemed indeed "made to engage all hearts." The people of Boglipoor are called Puhahees, and are a much more intelligent and honourable people than the Hindoos. Their religious opinions are also peculiar. Here is stationed a missionary of the venerable Society for the Propagation of the Gospel, to whose ability and exertions the Bishop bears honourable testimony.

At Monghyr, near Boglipoor, the Bishop received such an account of the spiritual necessities of the residents, that he determined upon remaining over Sunday, and gave notice of his intention to preach. There is a Baptist congregation here, collected under peculiar circumstances, "by Mr. Chamberlain, an excellent man and most active missionary, but of very bitter sectarian principles, and entertaining an enmity to the Church of England almost beyond belief. He used to say, that Martyn, Corrie, and Thomason, were greater enemies to God, and did more harm to his cause than fifty stupid drunken Padres, inasmuch as their virtues and popular method of preaching upheld a system which he regarded as damnable, and which must else soon fall to the ground." Here is an illustration of the candour and charity of sectarianism, on which the Bishop, with his wonted mildness and forbearance, does not permit himself to remark. But, in truth, no remark is necessary—the fact is the best comment. The successor of this—we know not how to distinguish him by an appropriate title—is a very mild, modest man, of a far better spirit; which indeed he evinced by closing his meeting, and attending the Bishop, both morning and evening, with the greater part of his flock. Out of a congregation of about sixty, there were between twenty and thirty communicants, (would that the same proportion were more frequently witnessed in England!) all deeply impressed and attentive.—It has been said, that the proudest day of the Bishop's life was that on which he bade farewell to the Society for Promoting Christian Knowledge, in the midst of an assemblage of all that was dignified and venerable in his own church, and when the eloquence even of his beautiful language was forgotten in the pathetic fervour of that pious feeling which it expressed; but we look with a more lively interest on the head of the Indian Church, acting the part of the zealous yet humble missionary, and collecting around him a small but devout congregation in the centre of a distant land. But "where two or three are gathered together in *my* name, there am I in the midst of them."

From Monghyr the Bishop proceeded to Patna, where the service was performed in a large and handsome room, at the request of Sir C. Doyley; and the Bishop preached to about fifty, and administered the sacrament to thirty of the upper and middling ranks. At Dinapore the interests of the Church were in a very depressed and discouraging state. "What I saw and heard at and after Church, made me low and sad." The heat also was peculiarly oppressive. The Bishop, however, did not find any ground for censure in the conduct of the chaplain, who was suffering from the negligence of his predecessor; but with that conciliating and persuasive courtesy which none could withstand, he set himself to correct or to mitigate the evil. Who indeed could refuse to concur with such a man?

During the drive, I endeavoured to put Mr. Northmore in the way of getting some of those aids from the military officers of the cantonment, to which, by the regulations of Government, he is entitled. And afterwards at dinner, where were present most of the officers now in garrison, I succeeded, I hope, in getting the re-establishment of the school, together with the assurance from the colonel of the European regiment, that he would urge his recruits to attend, and promote only those men to be non-commissioned officers who could read and write; a measure which would soon make reading and writing universal. The brigade-major was not present, but I said all I could to the colonel about the lending library, and a more regular attendance of the troops in Church, and was glad to find what I said extremely well taken. The library I think I have secured, since every body present seemed pleased with the idea, when the nature of its contents and the system of circulation were explained. The heat was something which a man who had not been out of Europe would scarcely conceive, and the party, out of etiquette on my account, were all in their cloth uniforms. I soon put them at their ease, however, in this particular, and I am almost inclined to hope that the white jackets, which were immediately sent for, put them in better humour both with me and my suggestions.—Vol. I. p. 248.

On the 26th of August, the Bishop arrived at Buxar, where, as he could not remain, without great inconvenience, over Sunday, the Europeans at the station, amounting to 150, thankfully agreed to assemble if the Bishop would give them prayers and a sermon at ten the next day, to which of course he gladly consented. The account of the service, which was attended by some natives, is highly interesting. At this place the Church Missionary Society have a school, the children of which were examined, much to his satisfaction, by the Bishop. He preached at Ghazeepoor on the 29th, and administered the sacrament to a small but very attentive congregation, almost exclusively of the higher class, and afterwards examined some children from the regimental school, which appeared well managed. September 5th, the Bishop consecrated the church, confirmed, and administered the sacrament at Secrole—the number of communicants amounted to fifty, and to the natives he gave the communion, with the accompanying words, in their own language. Of the Mission School, containing 140 boys, which he examined the next day, he emphatically says, "The boys were very fond of the New Testament, and I can answer for

their understanding it. I wish a majority of English school-boys might appear equally well informed."

At Benares, the Holy City, containing 582,000 inhabitants, about 500 miles from Calcutta, the Bishop continued till the 10th. Our readers will be gratified with a judicious regulation of the Bishop respecting the Church Missionaries, and a brief summary of his labours during his continuance there. Be it remembered, that this labour was in a country *where labour is often death*.

The custom of street-preaching, of which the Baptist and other dissenting missionaries in Bengal are very fond, has never been resorted to by those employed by the Church Missionary Society, and never shall be as long as I have any influence or authority over them. I plainly see it is not necessary; and I see no less plainly that though it may be safe among the timid Bengalees, it would be very likely to produce mischief here. All which the missionaries do is, to teach schools, to read prayers, and preach in their Churches, and to visit the houses of such persons as wish for information on religious subjects. Poor Amrut Row, the charitable Ex-Peishwa (whose ashes I saw yet smoking on Ali Bhaee's Ghât as I passed it) was I find one of those inquirers. Mr. Morris the missionary had received a message with his Highness's compliments, desiring him to call on him the middle of the week, as he "was anxious to obtain a further knowledge of Christianity." It is distressing to think that this message was deferred so long, and that, short as the interval which he had calculated on was, his own time was shorter still. Yet surely one may hope for such a man that his knowledge and faith may have been greater than the world supposed, and that, at all events, the feeling which made him, thus late in life, desirous to hear the truth, would not be lost on Him whose grace may be supposed to have first prompted it.—Pp. 299, 300.

This evening I dined with Mr. Sands, one of the circuit judges, at whose house I had the pleasure to find Mr. Melville, who had just arrived from Ghazepoor. He and Mr. Macleod offered again to take me to Benares, which, as they said, I had only half seen. I was, however, thoroughly tired with the days of bustle I had gone through. On Sunday I had three services; on Monday one, the consecration of the burial ground, besides the school-examination. On Tuesday I had been sight-seeing from five till nearly ten o'clock; to-day I was out an almost equal time, similarly employed, besides a regular evening drive, and receiving and paying visits, while all the intervals between these engagements were occupied with reading and answering a large mass of papers from Bishop's College, Madras, and Calcutta. I therefore begged leave to postpone any further researches till my next visit. To see it as it deserves, indeed, Benares would require a fortnight.—P. 302.

On the 10th of September, the Bishop proceeded to Chunar, a few miles above Benares, where is an establishment of the Church Missionary Society, and a neat and beautiful Church, which, we greatly regret to learn, is now unfit for use, being built on an unfavourable foundation. We cannot do better than close our view of the Bishop's progress, which we hope to resume and finish next month, with the gratifying account of the proceedings at Chunar.

September 12.—This morning I had the agreeable surprise to find that Messrs. Macleod and Frazer had come over from Benares during the night. We went to Church together, where I also found Mr. Morris. I had consequently four Clergymen with me, besides the catechists Bowley and Adlington,—a more numerous body than could, thirty years ago, have been mustered in the whole

Presidency of Fort William. The congregation, too, was more numerous than I have seen out of Calcutta. The invalids of the garrison who attended, amounted to above 200 Europeans, besides the officers and civil servants and their families, and I should think 100 natives. About 130 staid the sacrament, of which the natives amounted to nearly 70, and I was led to observe that the women of their number, who had been Mussulmans, pertinaciously kept their veils down, and even received the bread on a corner of the muslin, rather than expose the bare hand. One of the others, a very young woman who had been confirmed the day before, instead of extending the hand, threw back her veil, and opened her mouth, by which I guessed she had been brought up a Roman Catholic. All were very devout and attentive; some shed tears, and the manner in which they pronounced "Ameen" was very solemn and touching. The Hindooostanee prayers read extremely well, but they are so full of Arabic and Persian words, that those converts who have not been Mussulmans must, I fear, find some difficulty in understanding them.

After dinner we again attended Church, first for Hindooostanee prayer, afterwards for the usual English service. The former was attended by, I should suppose, 200 persons, many of whom, however, were Heathens and Mussulmans, who distinguished themselves by keeping their turbans on. Mr. Morris read the prayers, omitting the Psalms and the First Lesson, neither of which, unfortunately, are as yet translated into Hindooostanee, though the latter is in progress, and Mr. Bowley preached a very useful and sensible sermon. He speaks Hindooostanee with the fluency of a native, and I was pleased to find that I could follow the argument of his sermon with far more ease than I expected.—Pp. 310, 311.

ART. II.—*The Doctrine of the Greek Article, applied to the Criticism and Illustration of the New Testament. By the Right Rev. T. F. MIDDLETON, late Lord Bishop of Calcutta. Second Edition, Revised by the Rev. JAMES SCHOLEFIELD, A. M. Regius Professor of Greek in the University of Cambridge. Deightons and Rivingtons. 8vo. 1828. 16s.*

In contemplating the present aspect and the future prospects of the church in India, our thoughts almost instinctively revert to the distinguished prelate, to whose extraordinary exertions its rise and progress are, under Providence, mainly to be attributed. Had Bishop Heber, or indeed any other man than Bishop Middleton, been first appointed to the see of Calcutta, it is scarcely too much to affirm, that the difficulties to be encountered would have appeared almost insurmountable; and it seems to have been little less than the fiat of heaven which induced him, in opposition to his own private feelings at first, and to the affectionate expostulations of his friends at last, to accept the appointment, for which the wisdom of Providence had so especially designed him. His mild yet decided firmness of character, his prompt and ready activity of mind and purpose, his ardent and zealous attachment to the Established Church, and the uncompromising fidelity with which he maintained her pure and primitive doctrines, could alone have been effectual in advancing the truly apostolic views of that Society, in accordance with which he acted; apart from Church Missions, falsely so called, because unconnected not only with

the Church of England in particular, but with any church whatever, and consequently unfit to espouse the doctrine of any one of the sects of which it consists, since the only natural result of a mixture of conflicting opinions, must inevitably be that of discrediting the soundness of them all. In speaking thus of Bishop Middleton, however, we are far from intending to detract from the merits of his successor. Each prelate was possessed of great and essential qualifications; but they were qualifications different in kind, and suited for different purposes. If the dignified firmness of the one was absolutely necessary for founding the Eastern Church, the mild and winning meekness of the other could not be inefficient in advancing and adorning it. Perhaps in nothing is this diversity of character more clearly marked than in the writings of each respectively; which the reader will at once perceive, by turning from our preceding article to the work which stands at the head of the present.

It is not, however, so much to the Author, as to his Editor, that our attention is at present directed. The "Doctrine of the Greek Article" has long been known to the scholar and the divine; and the urgent call for its republication amply testifies the high repute in which it stands: so that the principal object of the present notice, as far as the work itself is concerned, is to announce its re-appearance from the Cambridge University Press, under the superintendance of Professor Scholefield. Since the Bishop's decease, a volume of his Sermons and Charges has been given to the public, together with a memoir of his life, by Archdeacon Bonney; which the Editor promised, in his Preface, to follow up with a reprint of the "Doctrine of the Greek Article," so as to form a uniform edition of the author's published works. In consequence, however, of a subsequent negotiation between the Archdeacon and Mr. Scholefield, the task of revision was eventually undertaken by the latter; and the republication has thus eventually devolved upon one, who not only justly appreciates the value of the work itself, but who regarded its author, "though he had not seen him in the flesh, with a feeling of lively interest, as one of the great ornaments of the place of his own education." We do not altogether admire the language in which this sentiment of the Professor is expressed, as savouring somewhat of puritanical affectation, in which a certain class of our brethren are too apt to indulge: at the same time we enter fully into the nature and the purity of the feeling itself. Bishop Middleton was the early friend and companion, and Mr. Scholefield was the pupil, of the late Dr. Trollope, who was, for above twenty-five years, head master of Christ's Hospital; an institution, of which the names above mentioned are far from being the only ornaments. It is not surprising, therefore, that the Professor should feel a degree of veneration for the excellent prelate; whom, though he had never seen,

he could not but love. The Editor's opinion of the merits of the work, which he has republished, we shall give in his own words :

Some indeed have complained of the dimensions of the original work, as being out of all proportion to the magnitude of the subject : and it is not to be denied that the book is enlarged to a size somewhat appalling by the addition of numerous annotations amounting almost to essays, not immediately connected with the Doctrine of the Article : for example, that on Hebrews ii. 6. These notes, perhaps without exception, are very valuable in themselves ; but they a little interfere with the unity of the subject, and have mainly contributed to form the ground of complaint in question.

With respect to the merits of the work as a whole, I cannot persuade myself that any competent judge can read it without a thorough conviction of the soundness of its general principle. A difference of opinion may exist on some of its minute ramifications, as well as on some of the applications of it in detail in the second part of the volume ; but I have read nothing on the subject that has led me to doubt the accuracy of the Bishop's hypothesis. The work at its first appearance excited great attention, and was examined with a keen inclination to condemn, by those who were compelled tacitly to acknowledge, how formidable an attack it made on the strong holds of Socinianism. It will not be thought very strange that by some of these it should have been discovered, that Bishop Middleton knew nothing about the Article ! His work however has been better appreciated by the bulk of Scholars and theological Students ; and the demand which has long been made for it is the best criterion of its excellency.—*Preface*, pp. v. vi.

Again, in the note at p. 88, after observing that the example from Herodotus, which the Bishop refers to the case of enumeration, may also be classed with those instances, in which the article has the force of the possessive pronoun, he proceeds :—

Having made this remark, however, I think it right to add, that I do not consider it necessary to the character of the Author and the soundness of his hypothesis, that every single example should be clearly reducible to one or other of his rules. Those rules are grounded on the general practice of the best Greek authors ; and if in their writings a very few cases be found which seem at first to be inconsistent with them, these may be left as matter of further investigation, or may be considered as unusual forms of expression, which the best writers are not always careful to avoid : at any rate, they must be much more numerous than at present they appear to be, and we must be very certain that they admit of no consistent solution, before we allow them to have much weight against the mass of evidence adduced on the other side.

The new matter contained in this edition is very inconsiderable, consisting merely of a few additional observations which the Author had left in MS. With respect to the notes of the Editor, among which are also inserted a few new references, by Archdeacon Bonney ; they are, as he himself admits, neither many nor important. It was his object, he observes, “to put Bishop Middleton's work within the reach of those who needed it, and not to produce a new work of his own.” Perhaps, therefore, we shall confer a favour upon those of our readers, who possess the old edition, by subjoining the Author's own additions, together with such of the Editor's remarks as seem to be of any material consequence. The numbers refer to the pages of the first edition.

From the Author's MS. we have the following :

At p. 41, after "Nouns, Adjectives, and Participles," add "Verbs of the Infinitive Mood."

After the examples in p. 54. insert—

Genitives used in an adjective sense, and placed before the governing Noun, omit the Article: thus *τὰ πολέμων* (Socr. Eccl. Hist. p. 118.) is equivalent to *τὰ πολέμων πράγματα*, i. e. *τὰ πολεμικὰ πράγματα*. Origen c. Cels. p. 116. *τὴν ἀνθρώπων φυσιν*. Philo, p. 92. *ὁ Θεοῦ λόγος*.

At the close of § 7, p. 143, the Bishop notes: "But see Thucyd. III. 59." Upon this Mr. S. observes,

The passage referred to is, *ἡμέρας τε ἀναμιμνήσκομεν ἐκείνης*. The object of the reference is to intimate, that with other Nouns, as well as Proper Names, when they precede *ἐκείνος*, the Article is omitted.

On Matt. xii. 41, the Bishop corrects himself thus: "This is a mistake. See on Luke xi. 30." And again, on v. 42, under the word *Severus*, he writes: "No. Constantius also died at York." The grammatical reasoning, however, is no less easily intelligible. At Acts ii. 47, after the passage cited by Loesner from Max. Tyrius, he refers to "Exod. xxxv. 21," and at Coloss. ii. 14, after explaining the sense, he thus refers: "See below, v. 20, and Ephes. ii. 15." Lastly, to 3 John, he adds: "But see Euseb. Eccl. Hist. v. 18."

From the notes of the Editor we proceed to select the following:

At p. 39, with the expression *ἡρᾶσθ ὁ γερᾶς*, and the like, Mr. S. compares "the use of the Article in such expressions as the following: *ἀπανθ' ἔτερα τοῦ ἑρός*, *καὶ τὸ ἐν τῶν μη ἔν*. Plato. *Parmen.* 40."

Upon the Note on § 5, p. 51, the Professor observes: "The learned Author, as has been noticed in a periodical publication, has here fallen into a slight mistake; *γῆν* in this place is not an example to his purpose, but has the Article for an obviously different reason: *τὴν γῆν, πατρίδα οἴσαν, ἐφ' ἣς ἐστασαν*. The passage will be found in Vol. i. p. 477. of Bekker's admirable edition."

At the close of § 7, p. 55, he notes thus: "This limitation of the learned Author must be borne in mind, as the poets furnish us with such examples as, *τὸ γῆρας πόλεως ὄνειδος*. *Æsch. Theb.* 534."

To the end of § 2, p. 60, he adds: "There are cases in which the Article is properly expressed in Greek, though omitted in English, and which the Author has not particularly specified under any of his divisions. They may perhaps both be classed under Monadic Nouns, (p. 48.) To receive a drachma *a day*—*δραχμὴ τῆς ἡμέρας λαβεῖν*. A second Geryon—*Γηρυών ὁ δεύτερος*. (*Æsch. Agam.* 843.) See Chap. vi. § 3."

Matt. v. 32. *ἀπολελυμένην*. "Would not the correct translation rather be, 'when she is divorced'?"

Matt. xxv. 32. "There seems, however, no objection to retaining the common Version, and rendering the words 'it's leaves.' See the parallel passage in Luke xxi. 30."

Luke iv. 1. "There is a mistake in this reference. (Acts x. 20.) It has been suggested to me that it should be Acts xx. 22, but I think rather xviii. 5. or 25."

John iii. 10. "There is a remarkable passage in the *Theætetus* of Plato, § 60. Bekk. which strikingly illustrates the supposed use of the Article in the case before us. Protagoras is represented as repressing the triumph which Socrates would indulge over him, the famous Master, when in fact he had gained it only over one of his Disciples. *Οὐτος δὴ ὁ Σωκράτης ὁ χρηστός ἐπειδὴ αὐτῷ παιδίον, κ. τ. ε. γέλωτα δὴ ΤΟΝ ἘΜΕ ἐν τοῖς λόγοις ἀπέδειξεν.*"

John vii. 39. "In our Eng. Version *διδόμενον* is properly *expressed*, though not found in the original: 'The Holy Ghost was not yet *given*.' And with this

should be compared Acts xix. 2. which exactly answers to it in the *Greek*, though it is strangely translated in our Version: 'We have not so much as heard whether there be *any* Holy Ghost.' 'Ἄλλ' οὐδὲ εἰ πνεῦμα ἄγιον ἐστιν, ἡκούσαμεν.'

2 Cor. v. 15. "In v. 15. *εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, δρα οἱ πάντες ἀπέθανον*, the Article inserted on the renewed mention of *πάντες* refers us back to *πάντων* preceding, and marks the meaning of the two words as co-extensive. Whatever conclusion this may lead to, it is quite certain that *ἀπέθανον* is wrongly translated *were dead*, a sense which it never did, and never could, bear. Where the Apostle wishes to express *were dead*, as in Ephes. ii. 1. he does it by the periphrasis, *νεκρούς θύτας*. On the contrary, he uses *ἀπέθανον* frequently in its proper sense, they *died* or *ARE dead*. See Rom. v. 15. vi. 2, 8. vii. 2. Galat. ii. 19. Colos. ii. 20. iii. 3. Once only, in Luke viii. 53. it is *properly* translated, '*was dead*:' but this is owing to the difference between the Greek and English idioms, the latter properly taking a past tense after a past, while the former by a very common anomaly admits the present. The construction therefore in *κατεγέλλον αὐτοῦ, εἰδότες ὅτι ἀπέθανεν*, is precisely the same as in Plato, *Apolog.* § 6. Bekk. and a thousand other places, *ηπόρουν τι ποτε λέγειν*. *I was at a loss to know what in the world he means* (Angl. *meant*.) Compare John xi. 13—4.—The passage of St. Paul, therefore, ought to be translated, *They all died, or are dead*, as Coloss. iii. 3. The meaning I am not concerned with: my business is with the point of criticism, not of doctrine."

James ii. "The 14th verse of this Chapter is entitled to notice on account of the Article. *Πίστιν* first occurs without the Article; and then on the Renewed Mention it is *ἡ πίστις*. The meaning therefore is, *Can his faith save him*—the faith which he possesses? And this the following argument shews to be merely a speculative profession of faith."

1 Pet. ii. "I have never been satisfied with the common translation of ver. 7. of this Chapter: *ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύοντοι* Unto "you, therefore, which believe, he is *precious*." The Article seems to lead to a different construction: it refers to *ἔντιμον* in the preceding verse; and the force of it, if I mistake not, is, 'Unto you which believe, is the *preciousness*, viz. which I speak of.'

To the preceding notes, which are the only ones of any importance, we shall add, by way of conclusion, a remark of our own. It is a singular fact, which seems to have escaped the notice both of the Bishop himself, and his Editor, that in the celebrated passage, 1 John v. 7. he has argued on one, and concluded on the other side of the question. The circumstance is clearly an oversight, and would have been easily rectified by a different turn of expression in the last paragraph. The Bishop's opinion was evidently against the authenticity of the passage.

ART. III.—*Biographical Notices of the Apostles, Evangelists, and other Saints; with Reflexions and Collects adapted to the Minor Festivals of the United Church of England and Ireland. By RICHARD MANT, D. D. M. R. I. A. Bishop of Down and Connor. 8vo. Parker and Rivingtons. 1828. pp. 592. 18s.*

BISHOP MANT, already known as one of the most learned as well as elegant champions in the cause of the Protestant faith, has again come forward in the present volume, to "give a reason of the hope that is in us," to such as may, on the one hand, desire to impugn our Church,

on the ground of departing from the primitive observances of "days set apart;" and, on the other hand, to those who, in the blindness of party zeal, accuse us of a yet too tolerant retention of many of the forms of Popery. His Lordship has done a service to the Establishment of which he is so great an ornament, and to Christianity in general, by the calm, dignified, and earnest manner, in which he has declared the opinions of our Church, and defended the true rule of gospel faith, as revealed in the Scriptures of life.

"The publication arose," as he tells us in the Preface, "out of a suggestion made to him a considerable time ago, that a work of such a description as is professed in the title page, composed, not in dialogue, after the manner of Mr. Nelson's "Companion to the Festivals," but in narrative, and in a style more suited to the literary taste of the present day, would be acceptable and useful to the public. The book of Nelson, of which the Bishop *truly* says, that "it has done, and will probably continue to do, more good in its generation than almost any other," is scarcely known, we think, beyond the pale of professed churchmen. The present season, therefore, seems admirably adapted for a publication which, in consequence of the rank of its author, and his situation in a country where the flame of inquiry has so recently been kindled, and of the state of the religious world altogether, is, we hope and doubt not, destined to perform a profitable work in these dangerous times of open hostility and disguised enmity against the "powers that be." It will, we trust, be the means of directing the inquiring Romanist, and the liberal Dissenter, to a subject which the one has hitherto treated with contempt, and the other with ridicule. We do not mean to insinuate, however, that the Church of England, whose doctrines are the palladium not only of Protestantism, but of evangelical religion also, has any reason to fear either the contempt of the one, or the ridicule of the other, party. So long as the Bishops and Pastors of the flock take good heed unto their ministry and vocation; so long as all members of the spiritual body, of which Christ is the Head, are united in defending and in advancing the cause which they preach and profess, there cannot be room for fear that "the gates of hell will prevail against it;" or that the mighty fabric which was founded by the apostles, and which has been *repaired* and *purified* in its decay by those who laboured even unto death, and whose lives were not only spent, but their blood shed, in support of the mighty undertaking, will sustain an injury from either Papal attacks or sectarian stratagem. Still it is from such works as this before us, that much of the resistance necessary to be opposed to these enemies of the Church is to be expected; and we are glad to see a publication so well calculated to advance this resistance, whilst it is chiefly directed to the cultivation of that spiritual faith, and that active

obedience, which characterize the true religion, without which no Church ever can or ought to stand. It is time to say of what materials this publication consists.

The work contains twenty-two Biographical Notices of Apostles, &c. according to the title, followed by Reflexions deduced from the subject matter of each; and to each of which is also added a short poem, or "*metrical sketch* of some prominent idea, suggested by the previous narrative or reflexions." Between these and the reflexions are introduced also collects and prayers from the Liturgy. It is easy to discover, that "*Nelson's Companion*" gave rise to the idea; but the present work is an improvement of Nelson's plan, assisted by a careful examination of Cave's, Lardner's, and other works of practical and historical eminence. All we can be expected to do in a notice of this sort is to instance one or two points of importance, to give a specimen of the style, and to sum up our opinion of the book so as to lead our readers to a proper conclusion on the subject. To analyse the contents would be to make an abridgement of them; and this, if practicable, would be an injury to the fame of the writer, and the pleasure and benefit of the reader. We select a passage from the Reflexions on the life of "*Andrew, Simon Peter's brother*," as affording a fair sample of the manner in which the defence of the Church has been undertaken.

Andrew had been before a disciple of Jesus. He was now become his constant follower and attendant; and so he was in the way of being qualified for the performance of the high office of a preacher of the Gospel, which his Lord intended that he should bear. But in order to his due discharge of that office, a special appointment to it was requisite: and so he was "*called and chosen*" from among the other disciples, to be one of "*the twelve whom our Lord also named Apostles*," and was "*ordained and sent forth*" to preach the Gospel to the world. "*Whosoever shall call upon the name of the Lord, shall be saved*," saith St. Paul in the epistle for this day. But, as he proceeds, "*how then shall they call on him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?*" As it is written, *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!*" Whence it appears, that as believing in the Lord is necessary in order to calling upon him, and as hearing is necessary in order to believing, and as preaching is necessary in order to hearing; so also for the preacher himself it is necessary that he be sent. A man may be trained in the school of Christ, he may be admitted into Christ's family, and become his stated and regular follower, but he is not thereby qualified to become "*a minister of Christ and a steward of the mysteries of God*." However otherwise qualified by personal holiness and religious zeal, "*no man taketh this honour unto himself, but he that is called of God, as was Aaron*," and the Levitical priesthood under the Law, and Andrew and the Apostles under the Gospel, and after them such as derive their office from them by regular transmission, being "*lawfully called and sent to execute the same*." And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard." Then may we reasonably hope, that the ministration of the preacher will, like that of Andrew, be in its due degree blessed by the Lord, when, like

that of Andrew, it is undertaken by the Lord's authority and appointment.—Pp. 21, 22.

In the account of "Mary the mother of Jesus," the abominable superstition of the Romish church in paying divine honours to the Virgin, is amply refuted; at the same time that her character is held out to us as worthy of imitation. The notice of the "man sent from God whose name was John," gives room to introduce a full and clear explanation of the circumstances under which he came in the spirit and power of Elias. And the conclusion of the *Reflections on "The first, Simon who was called Peter,"* is explicit in a point of papal controversy and arrogance.

Upon the whole we perceive, that as the privilege of governing the Catholic or Universal Church of Christ was not conferred by our Lord upon St. Peter; so also it was not at any time exercised or assumed by himself, or admitted by the other Apostles. The contrary appears from various particulars, as we have seen, both in their conduct and in his. If the Bishop of Rome would establish his claim to supremacy over the Church of Christ, he must seek the ground of it elsewhere than in the office and public ministry of this great Apostle: at the same time we may observe that precedents and arguments must be sought elsewhere than in the domestic life of the same Apostle for the imposition of celibacy on the clergy of the Church of Rome.—Pp. 379, 380.

We have been most pleased with those parts which are dedicated to the histories of "Michael and his Angels," and "All Saints,"—"the spirits of just men made perfect,"—wherein there is much writing of a superior kind, much judicious reflection, and many remarks both interesting and instructive. The worship of angels, and the intercession of the saints, two of the doctrines of the Romish creed, are herein fully disproved: yet all that the most lively faith can desire of veneration for the heroes of heaven, or for the earthly warriors of the great Captain of Salvation, breathes from the beautiful narratives in which their exploits are described and recommended to our notice:

Renouncing then all such testimonies of gratitude however well-intentioned, and all such rash effusions of misplaced devotion as these, be it the care of the faithful Christian to offer his prayers and thanksgivings for the means of grace and for the hope of glory to Almighty God; not through these heavenly beings, who, though in a post of duty and service greatly higher than himself, are still but his "fellow-servants;" but through that only Saviour, that only Propitiation, Mediator, and Advocate, Jesus Christ the righteous; who submitted for our sakes to be "made lower than the angels," but "is now set down at the right hand of God, angels and authorities and powers being made subject unto Him." Thus will he be secured against making an improper, and be encouraged to make a proper, use of the provisions of the Church for this day's service: and he may humbly trust, that "God will give his angels charge over him to keep him in all his ways" in this world; and finally to carry him to a better, where with "an innumerable company" of the heavenly host he may unite in ascribing "Blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."—Pp. 480, 481.

But this communion or fellowship into which our religion brings us with our brethren, is not limited to those on earth. It extends also to such as have "departed this life in the true faith and fear of God;" together with whom we

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assist in constituting the one universal Church of Christ, being parts of his one "whole family in heaven and earth." In what ways they exercise that communion towards us at present, is not distinctly revealed: but it is highly probable that they do so, by loving us, by praying for us, and by rejoicing at our welfare. And we may exercise it towards them, not by addressing to them petitions, which we are neither authorized to offer, nor have any grounds to think that they can hear; not by offering petitions for them, since we have reason to be persuaded that their spiritual warfare is already accomplished, and that they neither need nor can be benefited by our prayers: but by thanking God for the grace which he bestowed upon them, and for the good examples which they have left us; by rejoicing at their deliverance from the burden of the flesh, and their admittance into joy and felicity; by holding their memories in honour; by imitating their virtues; and by beseeching God to "give us grace, so to follow their good examples," that, having conducted ourselves like them with holiness here, we may meet them in happiness hereafter, and "with them may be partakers of his heavenly kingdom." It is only in that kingdom, that the communion of the saints in heaven and earth will be made perfect. There they, who are now serving God faithfully here, will become in the fullest sense "fellow-citizens with the Saints, and of the household of God;" there the Church militant and the Church triumphant will be united in the one "general assembly and Church of the first-born, which are written in heaven;" and all the Saints of God, all "the spirits of just men made perfect," all those, of whatever nation, and kindred, and people, and tongue," who have departed in the true faith of his holy name, will be gathered together from the four winds; and together "have their perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory; through Jesus Christ our Lord. Amen."

"He which testifieth these things saith, Surely I come quickly; Amen. Even so, come Lord Jesus. The grace of our Lord Jesus Christ be with us all. Amen."—P. 559—561.

Of the poems it will now be right to say a word or two. Their merits are various and unequal, and they labour under the acknowledged difficulty always attendant on attempts of the kind; but if they should generally be considered failures, we are sure that the want of success in an undertaking, where *professed* poets have altogether come short of their aim, will be no disparagement to a writer, who has so many higher and nobler claims for his attention and skill. Still there is in them so much piety, and withal so little affectation of diction, that they will certainly find their way to the hearts of many humble-minded Christians, and probably effect a beneficial change in the careless and indifferent.

"A verse may find him who a sermon flies;
And turn delight into a sacrifice."

It is pleasant too to see another prelate twining the bay leaf around the sacred frontlet of the mitre; and it is no disgrace to follow a HEBER " *haut passibus aquis.*"

The following stanzas are, in a *poetical* sense, the best in the book:—

Fair are the snow-wreaths, that infold
Yon Alpine mountain's head;
Fair is the stream, all crystal, roll'd
Clear o'er its pebbly bed;

Fair is the star of evening bright,
A gem in heaven's blue zone;
And fair the moonlight's robe of white,
O'er earth's green surface thrown:

But Alpine snow, nor crystal stream,
Can pure delight impart,
Nor moon, nor evening planet's gleam,
To match the guileless heart.

For these material works of God
Of Him memorials stand,
And tell the Maker's power abroad,
The wonders of his *hand*:

But guileless truth and innocence,
By God to men consign'd,
Reflect his moral excellence,
An image of his *mind*.—P. 426.

The verses on the Baptist (at pp. 343, 344) have an excellence of another kind:—

Hark through the lonely waste
By foot of man unpaced,

“ Prepare the *way*,” a warning voice resounds!

“ Level the opposing hill,
The hollow valley fill,

Make straight the crooked, smooth the rugged grounds;
Prepare a passage, form it plain and broad,
And through the desert make a highway for our God!”

Thine, **BAPTIST**, was the cry,
In ages long gone by

Heard in clear accents by the prophet's ear:
As if 'twere thine to wait,

And with imperial state

Herald some eastern monarch's proud career:
Who thus might march his host in full array,
And speed through trackless wilds his unresisted way.

But other task hadst thou
Than lofty hills to bow,

Make straight the crooked, the rough places plain.
Thine was the harder part

To smooth the human heart,

The wilderness where sin had fix'd his reign;
To make deceit his mazy wiles forego,

Bring down high-vaulting pride, and lay ambition low.

Such, **BAPTIST**, was thy care,
That no obstruction there

Might check the progress of the King of Kings;
But that a clear high way

Might welcome the array

Of heavenly graces which his presence brings;
And where Repentance had prepar'd the road,

There Faith might enter in, and Love to man and God.

As a contrast to the usual style of “*Hymns to the Virgin*,” as said or sung by Papists and Poetasters, we refer our readers to page 227.

We would not, however, recommend this volume, *because* it contains pretty verses, and is written by a Bishop. Such praise is neither expedient nor necessary. Its merits are of a higher order than such as are borrowed from fanciful language, or a lofty title; they consist in usefulness, and religious excellence; they are such as to add an additional lustre to the fame of the author, and to justify us in recommending its perusal to all who may wish to “read, mark, learn, and inwardly digest” points of great interest to churchmen, and of great instruction to Christians.

LITERARY REPORT.

NOTICE OF BOOKS.

New Week's Preparation, revised by the Rev. SAMUEL WIX, M. A. F. R. and A. S. Vicar of St. Bartholomew the Less, in two Parts, each 2s. 6d. neatly bound in black, or complete 5s. neatly bound in calf. Rivingtons. 1827.

To give any account of the nature of this work we feel to be perfectly unnecessary, inasmuch as we presume that but few persons who attend to the command of their blessed Saviour, "Do this in remembrance of me," are without it. We therefore merely confine our notice of the present edition to its emendations and improvements. The editor has been induced to republish the work, in order to expunge the common phraseology which too often prevailed in the former edition, so as to render it more acceptable to the sober and devout Christian. And in this, by comparing the two editions, we are happy to say he has well succeeded. Many of the sentences are much altered, while, at the same time, their spirit is fully retained. The meditations in Part I. from Tuesday to Thursday, have been transposed, and we think judiciously; but we would suggest to the editor, whether in a future edition it would not be an improvement to place the prayer, which at present stands for Wednesday evening, at the end of the meditation for Tuesday evening; the prayer for Thursday morning, at the end of the meditation for Thursday evening; and the prayer for Thursday evening, at the end of the meditation for Wednesday evening. To render the work more complete, the editor has added several occasional prayers, well adapted to persons under various circumstances both of body and mind. Upon the whole, the revision has evidently been conducted with great judgment and discretion; and its adaptation to the pious purpose for which it was originally designed, considerably improved. We therefore trust, that those who have been accustomed to read it for their sacred preparations, will in future derive from it increased satisfaction;

and that those who are at present unacquainted with it, will be induced to add it to the number of their devotional aids.

The Duties and Attainments of the Clerical Character considered:—a Visitation Sermon. By the Rev. J. HEWLETT, B. D. and F. A. S. Rector of Hilgay, and late Morning Preacher at the Foundling Hospital. London, Rivingtons. 1827. 4to. 1s. 6d.

This discourse has been some time before the public, and we are not sure that some apology is not due to the excellent author, for our delay in noticing it. No recommendation of a work of Mr. Hewlett's can be necessary to promote its circulation; since the fame which he has long enjoyed as a scholar and divine, will always be a sufficient guarantee for the utility of his productions. At the same time there is a degree of attention which we owe to the man; and we trust that the debt, though of some standing, is not unredeemable.

In saying that there is nothing new in Mr. Hewlett's Sermon, we rather add to, than detract from, its merits. There can be no novelty in theology; but it is no mean service to the cause of Christianity, to place old truths in a new light, to enforce sound advice by solid reasons, and to model the pastoral office upon the principles which can alone ensure its efficiency and success. From 1 Cor. iv. 1, 2. Mr. H. has pointed out the various attainments in scriptural, literary, and ecclesiastical knowledge, which are essential to the clerical office, more especially as regards the refutation of sectarian errors, and the misinterpretations of the self-styled evangelical party in our own Church. He then lays down some excellent rules for the conduct of the clergy, insisting strongly upon the force of *example*, stating the proper mode of dealing with the *rich* and *poor* respectively, and regulating the motives by which we should be actuated in maintaining our temporal interests, so as not to injure our successors in the ministry by private

indolence and neglect. The discourse concludes with a prayer for the increasing zeal, vigilance, and constancy of the ministers and stewards of the gospel of Christ.

A Sermon, preached in the Parish Church of St. Bride, Fleet Street, before the Right Honourable the Lord Mayor, &c. By the Rev. T. DALE, M. A. for the Benefit of the Printers' Pension Society. London, Richardson. 1828. 1s.

Job xix. 23—25.—The plan of this Sermon is well imagined, well designed, and well executed; the language in which it is written easy and energetic; and the appeal with which it concludes forcible and just. After a few introductory remarks upon the peculiar and extraordinary circumstances under which Job uttered the animated apostrophe in the text, the author *first* shews that the desire there expressed does not imply the hope or design of transmitting to posterity the record either of his former greatness, or present misery; but that he was influenced by the wish of imparting to his own, and to all future ages, the knowledge with which, in the midst of his sufferings, he was endowed from heaven,—the knowledge “that his Redeemer lived, and that he should stand at the latter day upon the earth.” Having then briefly enumerated the heads of evidence, which tend to prove that Job was a *real* character, he proceeds to consider, *secondly*, by what means, and to what extent, the wish so ardently expressed has subsequently been accomplished. It is evident that the *printing* to which Job alludes bears no analogy to the art which is now so denominated; so that the fulfilment of his prayer is now, by the providence of God, much more fully realised than he could possibly have anticipated. From the consideration of the benefits which have arisen to mankind by the invention of printing, more particularly in the diffusion of religion, Mr. Dale naturally adverts to the cause which he had undertaken to advocate, and concludes with a warm and earnest appeal to his hearers in support of it.

As a specimen of Mr. Dale's manner, and for the consideration of certain of our modern reformers, who would banish the Scriptures from their systems of education, we select the following animated passage.

Hitherto the Scriptures have been able in their own strength to resist all the attacks of the adversaries of Christianity, by which they have been no more affected, than is the rooted and immovable rock by the waves which dash impotently around it. With ample reason has it been said, that never yet was there an attack upon the Gospel, which did not, by the defenders who were thus called forth, eventually contribute to its confirmation and establishment. Still, while we bid defiance to the assaults of the sceptic and infidel in general, confiding in the inherent and insuperable firmness of the truth itself, we cannot but lament over those mistaken, misguided, and deluded individuals, who have yielded to the “sleight of men and cunning craftiness whereby they lie in wait to deceive,” and who barter “faith and a good conscience,” for the empty epithets of “liberal,” “enlightened,” and “unprejudiced,” which are too often nothing better than the disguises—and miserable disguises they are—of sceptical philosophy and vain deceit.—P. 23.

Why the Poor should go to Church. A Tract for Distribution among the Poor: in which the different Excuses commonly made by them for not going to Church are severally considered; and the Necessity for their going to Church set plainly before them. The Second Edition. 12mo. pp. 23. Rivingtons.

This excellent Tract is the production of the Rev. C. J. Heathcote, M. A. Minister of the Stamford Hill Chapel of Ease to the parish of Hackney. The author has well combated the excuses of the poor for their frequent neglect of the sacred duty referred to in the title. The language is easy, and within the comprehension of the persons for whom it is written. We gladly recommend it to the notice of the Clergy, who will find it well adapted for distribution among the poor committed to their charge.

Twenty Plain and Practical Sermons, delivered to a Country Congregation. By a late Rector of a Country Parish. Revised from the Original MSS. by his Son-in-law, a Village Curate. London. 1828. Rivingtons. 12mo. 5s. 6d.

If we are right in our conjecture, the author of these discourses retired to his preferment from the Head Mastership of a large public school; and we recollect an observation of one of his pupils, that, although he was himself an indifferent reader and an indifferent writer, he had the nicest perception of good reading, and the most critical judgment of good writing. This remark is fully justified by the present volume. The subjects of the several sermons are well chosen, and the reasoning contained in them plain and convincing; but there is a degree of harshness in the language, and a clumsiness in the turn of the sentences, which evidently arises from an inability to express the simplest ideas with a corresponding simplicity of style and expression. With this single exception, these sermons would rank among the most useful of their kind; and we wish that the editor had thought himself at liberty to soften down the inelegancies of which we complain. In the event of another edition, to which we look forward with pleasure, he will probably do so; more especially as clearness and perspicuity are essentially required by that class of readers, for whom the publication is designed.

WORKS JUST PUBLISHED.

A Visit to the Seven Churches of Asia, with an Excursion into Pisidia, with Maps and Inscriptions. By the Rev. F. R. V. J. ARUNDELL, British Chaplain at Smyrna, 13s.

Christian Essays. By the Rev. S. C. WILKS, M. A. Second edition, 12s.

A Commentary on the Epistles to the Hebrews. By MOSES STUART, Associate Professor of Sacred Literature in the Theological Seminary at Andover, United States. Vol. I. 14s.

The Epistle of Paul the Apostle to the Romans; with an Introduction, Paraphrase, and Notes. By C. H. TERRIT, A. M.

late Fellow of Trinity College, Cambridge. 8vo. 9s.

Sermons adapted for Family and Parochial Use; by the Rev. F. G. CROSSMAN. 8s.

The Holy Week, or the Passion of our Blessed Saviour (with a Supplement for Easter) taken from Dean Stanhope's Paraphrase and Comment on the Epistles and Gospels, used in the Liturgy of the Church of England. 5s.

Observations on Early Rising and on Early Prayer; by H. E. HEAD, M. A.

WORKS PREPARING FOR PUBLICATION.

The Second Volume of the Works of Arminius. Translated from the Latin, with illustrative Notes. By JAMES NICHOLS. 8vo.

An Introduction to the Literary History of the Bible. By JAMES TOWNLEY, D. D. Author of "Illustrations of Biblical Literature," &c. In 1 vol. 12mo.

A Volume of Sermons. By the Rev. H. REVELL.

The Rev. GEORGE STANLEY FABER, has nearly ready for publication a new work, entitled, The Sacred Calendar of Prophecy. 3 vols. 8vo.

An Abridgment of the Rev. H. SOAMES's History of the Reformation of the Church of England.

The Rev. E. B. PUSEY, A. M. Fellow of Oriel College, Oxford, will shortly publish an Historical Inquiry into the Rationalist Character, lately predominant in the Theology of Germany. 8vo.

Proposals have been issued for publishing, by subscription, a new edition of "Le Neve's Fasti Ecclesiae Anglicanæ," or a Register of the Dignitaries in each Cathedral, Collegiate Church or Chapel, in England and Wales, from their erection to the year 1716; continued to the present time by the Rev. W. RICHARDSON, M. A. The work will form two volumes in folio, price to subscribers Seven Guineas.

Sermons for the Kitchen and Servants' Hall, by the Rev. W. DOWNES WILLIS, will shortly appear.

The History of Ireland, Civil, Military, and Ecclesiastical; with the Lives of the Stuarts, from authentic documents in the native Irish Language, and from rare State Papers; translated and compiled by Lieut.-Colonel KEENE: in three thick volumes, 8vo.

A Sermon Historically and Scripturally Explanatory of the Doctrines of Election, Predestination, and Reprobation. By a Clergyman of the Church of England. 2s.

MISCELLANEOUS.

*The PECUNIARY CONDITION of the PAROCHIAL CLERGY, and the
BENEFIT of "MUTUAL ASSURANCE" BRIEFLY CONSIDERED.**"Defendit Numerus."*

HOWEVER accurately the principles of LIFE INSURANCE, properly so called, have been investigated and determined, and however widely acted upon, as resources against the contingency of death, it is but very recently, comparatively speaking, that much attention has been attracted to them, for purposes of "MUTUAL ASSURANCE," in what may be called a more domestic, simple, and *approachable* shape, than that which they assume at public institutions, and in order to meet other contingencies as well as that of death. MR. ROSE'S ACT for the encouragement and protection of *Friendly Societies*, which was passed, we believe, in or about the year 1790, may, perhaps, be deemed one of the earliest public indications of such a system; as well as of the first public appeals to the English people to realize it: but it was an appeal considered to be, and which in point of fact was, made to the *lower orders*. The main point we have in view is to demonstrate the peculiar interest, we had almost said duty, of the CLERGY, to associate for this purpose, and in this manner.

And, first, as it regards the *independence* of their character and conduct.

It is one of the earliest and best deductions of practical wisdom, that every man should be taught what resources he possesses in himself and his own energies to help himself and others. In the conviction of this truth lies indeed much of the cementing principle and strength of social union and happiness. The possessor of it is a contributor, in fair and equal share, to the common stock of effective and productive exertion; and takes from the shoulders of others a portion of the burthen, which they must otherwise sustain; and which if they did not sustain, the frame of society, founded upon the supposition of each doing his portion of the general work, must fall to pieces. It is the parent of thoughtfulness; a restraint upon idleness and profligacy; a summoner into life and activity of latent power, and, as yet, dormant energy; a guardian of uprightness and manliness; in as far as it takes away the dispositions, and the temptations, to dishonest subserviency and unworthy compliance. To crown all, leaving untouched, and unappropriated, the resources of charity, which the hand of the liberal is ever ready to supply; but which, like every thing else, must have their limits; it transfers its share of them, if we may so speak, to those, whom the direct visitations of God, or the positive helplessness of their own condition, have completely disabled from providing for their own wants; and who would be so much less benefited, if really unqualified claimants took, instead of relinquishing, their portion of the disposable relief.

Such a principle must needs have the approbation of all good and wise men; and, therefore, it is one which the clergy, the official and

delegated promoters of "whatever things are holy, lovely, and of good report," cannot consistently omit to encourage; if not as, in itself, necessarily religious, yet, as akin to religion in its leading spirit, preparing the way for its cordial reception, and not unfrequently testifying strongly and palpably to its actual operation. But what they encourage in others they will not, cannot decline (if they hope to witness any fruits of their counsels and admonitions) to practise themselves.

Thus then is the minister of holy things called upon, if it be only as an "exemplar" to others, to aim at providing, from his personal resources, for his personal independence. How could he urge it upon the mechanics and labourers of his charge, to apply a portion of their savings towards a provision for the visitations of humanity, when, being equally subject himself to those visitations, equally able to lay up in store for them, and equally bound to do so, he nevertheless neglects it? We have said "equally bound," but this is far from expressing the amount of his relative obligation. He is, in truth, much rather bound; not simply as leading in a good way, (or, as Bishop Taylor expresses it, "bearing the heaviest end of the burthens which he puts upon others,") but, because, in the instance before us, the practical result is of much greater importance to his influential and operative character, than it can be to that of any of his fellow christians.

But let us now advert to some other evils of straitened means in the ministers of religion. They have been stigmatized, by the unfriendly, as time-servers; let us hope, and believe, with injustice. It is certain, however, that their usually confined circumstances, (we are still speaking of the great body, and of their circumstances, in reference to any reasonable standard of sufficiency) offer but too powerful a temptation to them to be so. It cannot have escaped the observation of any considerate mind, nor have been remembered without pain, by any conscientious one, that our English patronage is not, for the most part, bestowed, as the deserved recompense of worth, but with an eye to the support, or increase, of family or political interest, or for some such secular purpose. There are exceptions to this, no doubt, and they shine with the greater lustre from their forcible contrast with the surrounding gloom. Our hope and prayer is, that they will become daily more and more numerous! Meanwhile, the avenue to preferment being such as it is, partly from the fault of its givers, and partly, too, of its takers, (for there seems a mutual wrong), it is less to be wondered at than lamented, that those who are in the receipt of very confined incomes, and see, in 'compliance' (we will not use the harder word 'subserviency') the channel to their enlargement, should not have recourse to it; especially when the demands of public opinion from the clergy, are also taken into the account.

It is our boast, and not without reason, that we do not commit the spiritual functions to rude, uneducated hands: our ministers, as a body, are well instructed men; and that, and their office together, gives them a title, by common consent, to rank as *gentlemen*; for which, however, as we all know, a certain appearance is necessary;—a certain moderate external conformity to that standard of dress and demeanour, assigned by the general voice to this rank. It is due to them, upon

every ground, that so it should be. But how hard to require the habitudes of a respectable grade in society, and yet to deny the means ! How inconsistent and self-contradictory to avow the inward, spontaneous conviction, which most people feel, we apprehend, that they are entitled to assume a certain prominent station, and then, either after all to shut them out, or to bring them into it, at the probable expense of nothing less than their integrity ! The case, in one of its aspects, is not unlike that supposed by the apostle, of bidding the hungry be warmed and filled, and yet doing nothing for them. But is the case without its remedy ? We think not ; we think the system we have been detailing and advocating may meet, and, in no trifling proportion, diminish this evil also.

But once more, the ministers of religion shou'd, of all men, be guarded from making shipwreck of that erect firmness, and straightforwardness of character, which is positively essential to the discharge of their high duties. The condition wherein they ought to stand is illustrated by our Saviour's words to his disciples. "One is your Master, even Christ." They are, in truth, the servants of a heavenly Lord, in and for the work of our salvation ; and ought not to be tempted, more or less, by any respect of persons—by "favour or affection," to deflect from the entireness of their allegiance. And, if there be such a temptation, as we argue there really is, in narrow circumstances, then, here again, they are surely called upon by considerations, as well of duty as of interest, to adopt those easy, reasonable, practical remedial measures, which experience has demonstrated to be capable of lessening, though they cannot wholly annihilate it ; for that must be the operation of legislative interference.

We have said nothing hitherto of the abstraction of a man's mind from the proper objects of its attention, by the pressing care to better his condition. But that too is an evil to be considered, and to be partially obviated, by the same process, also, unless we greatly mistake, whether it be planning and plotting for preferment, or engaging in actual pecuniary speculations, in aid of his stipendiary receipts, as too many, it is to be feared, feel themselves driven to do by a hard necessity—if the actual maintenance of ourselves, and those near and dear to us be such, in either case the clergyman is bestowing a *divided* carefulness upon what demands the *whole* ; and, with the whole, will still need allowance for imperfect and defective performance.

The growth of penurious habits is another mischief to be dreaded, from inadequate means ; and will properly engage our thoughts, for a few moments, as we pass on. It will also lead us to a topic, upon which it will be fit to dwell somewhat more at large ; not so much to elucidate the point itself, a trite and a familiar one, as to state it in connexion with the subject we are discussing.

It has pleased God to dispense, as it were, with a portion of the service we owe, and might be justly called upon to render, exclusively, to *Himself*, in favour of his *creatures* ; or, if we prefer so to state it, to value good done unto them, as a religious observance paid to him. And our blessed SAVIOUR, the "express image" of the FATHER, and embodied exemplification of His affections, and will, as well as our appointed pattern, not only "went about doing good," but has left it expressly in charge, that we too, in proportion to our means, and less

perfect nature, do the same. This for all Christians—but for Christian ministers above all, Christian ministers have to urge it upon their flocks to be thus “unwearied in well doing.” But with what effect, if they be not so themselves? We readily admit that no man’s omission, or commission, ought to reduce the value of a duty in other men’s estimation; nor can be admitted as an available plea for delinquency: but more especially in these days, when the Scriptures, the source and record of all religious obligation, are universally circulated, and accessible to all. But the fact is, nevertheless, certain, that it is made a plea: that defective example *does* propagate wrong practice:—but pre-eminently, if it be found in those persons, who are “as a city, set upon a hill:” upon whom all eyes are fixed, as by office, and station, the beacons, to direct men “to the haven where they would be.” Let them keep to a *low* standard of well doing, and what will be its effect? That their people, some insensibly, others from false reasoning, will infallibly sink to a still lower. They will thus fall by *observing a distance* between their supposed respective standards; or, perhaps, from a habit of judging, even of scripture truths themselves, from their effect upon their preacher and minister, supposed, and not unreasonably, to be most conversant with them and their meaning, they come at length to think that He practically disowns them, and that they are either not true, or, at all events, not binding.

All this is to consider the ‘doing of good,’ simply as a commanded *duty*. But for every duty there is an obvious reason, or a latent one discoverable upon searching into *its tendency to promote some present, or some future end*, or both. Now let us, therefore, examine, a little, and only a little, into the nature of active beneficence.

All suffering, and conscious privation, are obviously attended with pain, either of body or mind. It is the business of beneficence to relieve this pain; and its exercise is, of course, followed by a perception of satisfaction in the person relieved. How did this operate in the case of the “**GREAT SHEPHERD**” himself? It paved the way to the acceptance of his doctrines, among the contemporary witnesses of his miracles, and hearers of his words: it still causes “our hearts to burn within us,” with affection to his person, and reverence for his office. Let us only suppose his ministry to have been confined to the preaching of the truth: unattended, and ungraced, by any acts of present, social mercy; how unspeakably less attractive would it have been, than it is now, whether as finding its way to our merely “natural hearts,” or as bearing testimony to his heavenly character! But now, the very same reasoning is strictly applicable, in its degree, to those, who, under him, have the oversight of his flock. An actively charitable clergyman makes a channel in the hearts that surround him, and are aware of his “labour of love,” for the high and holy truths he inculcates. That man speaks with a testimony, neither to be questioned, nor misunderstood, to their sanctity, and loveliness:—whilst, at the same time, he is happily becoming conformed to the “mind” of his **GREAT MASTER**, and “laying up for himself treasures in Heaven.”

But what is the case with a large proportion of our English pastors? “Silver and gold they have none,” in any available degree. And though such as they have, they give, and give freely—we mean good

example, spiritual counsel, and ready sympathy; how much more might be accomplished, in the way of making willing hearers, if they had but the means! The two apostles, at the "beautiful gate of the temple," did not need them. They were possessed of miraculous power; and, at a word, bestowed upon the poor cripple what his own worldly convictions at once perceived to be of unspeakably greater present worth:—what, in fact, placed him beyond the necessity of ever "asking an alms" again. But "signs and wonders" are no more. Perceptions of spiritual gain are of slow growth. It is again not visible and tangible:—It is unapprehended and unfelt, except through the process of *faith*; against the growth and energies of which, many of the things around us, and the principles within us, are in league. We need, in one word, all "appliances and means to boot," to win us to the preference of heavenly over earthly interest; and are ill prepared to profit withal, if that powerfully persuasive one, of practical good done to ourselves, be wanting. But what an appeal is there in all this, to the conscientious clergyman to avail himself of such means as shall present themselves for enlarging his disposable funds for charity, by a voluntary provision for events, the preparation for which must, otherwise, pre-occupy and appropriate them.

We think, too, we have not seldom witnessed a certain *assumption* in some of the better clothed, and fed, denizens of our country parishes, over their humbler and less opulent minister, arising out of a consciousness, in coarse and vulgar minds, of a superiority in that great article of pursuit, and, we were almost going to say, test of importance, in a commercial land,—money: whose operation has been, not only to treat their persons with contumely, but their offices with irreverence. Nothing, to be sure, can be more unworthy, or more certain to recoil, eventually, upon the heart that entertains, the countenance that expresses, and the tongue that utters it. Meantime, however, it is worth while to consider, whether the *pretext* for it may not be lessened, if not wholly removed. And we honestly think it both might, and ought, by the authority of the state; not by advancing our working clergy to a state of wealth, for that we do not plead; but by removing them to a greater distance from poverty—by so portioning and endowing them, that it shall no longer be possible for the worthies that occupy the "Grange," the "Hall," or the "Lea," to think "the Parson" is condescended to, and patronized by being placed on the oaken settle, and having his allotted stoup of ale. We think it might be so done. But that is not now the question. We are now urging these topics, in order to induce the subjects of them to do for themselves what others are not preparing to do for them—to do what they can.

And now, unless the patience of our readers be exhausted, (which, however, we anxiously hope it is not) for a very few words upon another grievance: not for any satisfaction there is in stating it, but in order that it may cease to be one, or, at least, *so great* a one.

It will follow, from what has been stated, that savings are little likely to be heard of amongst the parochial clergy. But suppose severe illness to happen—so severe, as to require long and expensive medical attendance, journeys to a distance, or the constant use and

constant payment of a substitute ; or, worse still, the final abandonment of the allotted charge. What must be the consequence to one who subsists by that charge, and that alone ? We need not describe it.

And it is important to observe how this feeling of the helplessness of their curates, unless in connexion with their stipendiary receipts, operates in their employers—and operates wholesomely, if there be no higher duty than commiseration for a suffering individual, which, however, there is.

A rector has, for years, employed a substitute. The substitute is now grown grey in his service. So far, well. It is delightful to behold the hoary head bearing witness to God's truth, and by the double authority of office and of age calling guests to the "marriage feast." But, unhappily, he has become inefficient as well as old. His limbs can no longer bear him to the firesides of his people—his voice fails—his very understanding is fallen into its decrepitude. What is to be done ? We think there can hardly be a more painful dilemma than this, for the humane and conscientious employer. Shall he dismiss his veteran assistant ? To what ? To absolute indigence ? and this after a long and a faithful, nay, a blameless service ? Shall he continue him ? What then will be the state of the parish ? From whence shall warning come to the disobedient and careless—comfort to the suffering and weak-hearted—trust to the doubting—confirmation to the repentant ?

In many, or in most other professions, nearly connected with the state, and ministering more immediately to its welfare, the state thinks it but justice to remember past labours ; and, having appropriated to itself the sinews and marrow of a man's life, to provide for him, when no longer available, or wanted, by a reasonable proportional allowance. But for the working clergy—whose office, both to the body politic itself, and to the individuals that compose it, is, we need not fear to say, of incomparably greater importance, no manner of provision is made. The ministers of religion are left either to destitution, or to the pittance with which the compassion of individuals, or their own straitened means, may happen to furnish them. In the name of all good interests we have a right to complain of this—and we do complain. But to the clergy themselves, for whom our observations are principally designed, we detail these facts, not as a discouragement, but as an incentive, an incentive to be, what they may be, their own rescuers, and the rescuers of religion from such serious disadvantages, to a certain point.

We are most fully aware, and, we hope, very thankful, that their condition has latterly been much improved. But still much remains to be done, before they can be said to possess pecuniary remuneration, proportional to either the demands and *proprieties* of their sacred function, or to the level they fitly assume in society. More especially we acknowledge, that, now, the curates' salary, as far as a very wholesome law has to do with it, does usually bear a just proportion to the benefice ; but, if the benefices themselves be poor, as vast numbers are, then, as we said before, it is high time that they be augmented, beyond the power of any now existing rule or law of augmentation ; unless, indeed, we are content that our CHURCH OF

ENGLAND is to go on struggling with difficulties, which a sense of duty ought, and a wise application of available means, can soften—perhaps wholly remove. This by the way.

We are ready to flatter ourselves, that, in what has been advanced, two things have been satisfactorily made out, directly or indirectly. 1, the duty; and, 2, the interest of the Parish Clergy to render themselves as independent, in point of circumstances, as they can, with honesty and moderation. And we believe that it can, in no way, be so well and effectively accomplished as through the channel of mutual assurance. We have neither time nor inclination to enter into intricate and minute calculations. These, with a great deal of lucid and highly satisfactory information, may be found in the two Reports of the Commons House Committee, upon Friendly Societies; and in an admirably practical little work, published by Hurst and Robinson, and entitled, "A Report of the Committee of the Highland Society," upon the same subject. In each, although accompanied by many deep and laborious inquiries, and scientific tables, the subject is, *in its result*, so simplified, that any man of only common understanding, and fair talents for business, may not only apprehend it, but actually realise his own calculations, for his own selected contingencies: which, however, for greater safety, we would by no means advise him to do, whilst such eminent calculators as Mr. Morgan, Mr. Bailey, or Mr. Farquharson, can be consulted. Indeed, the legislature has required all tables for Friendly Societies, to be so verified and authorised.

In the interim, we recommend the perusal, with attention, of the subjoined table, which has been recently circulated in the diocese of LLANDAFF,* by its late worthy diocesan, the present BISHOP OF WINCHESTER. Admitting it to be not so *precisely* accurate as to claim our entire confidence, without concurring opinions, (of which, however, we see no reason to doubt,) it may, at all events, be looked upon as affording a very fair index of what may be done under the system. And, we venture to ask, can any thing be more satisfactory? Can contributions be more moderate and practicable, or benefits more substantial, or better sorted and timed?

In many, perhaps in most of our Archdeaconries, there now exist Societies for the Relief of the Widows and Orphans of their Clergy: the contributions being in the shape of annual subscriptions from both laymen and spiritual. Now we are free to confess, we have felt something very like shame and compunction, that those who "serve at the altar" have so long been, by themselves or their families, (it comes to much the same thing,) *pensioners for their limited donations upon any other funds than those provided by themselves*; since it appears that they can be provided in a manner so little burthensome. How should we rejoice, on every account, if, leaving those mixed subscriptions to become the comfort and relief of such of their brethren—for these there always will be—who, from various causes, really *cannot* provide for themselves:—those who *can*,—and they are, in truth, a very large number, would feel it something like a slur upon their characters to

* See our Number for February, 1827, p. 94.

become their objects ; and begin, at once, to lay the cheap, firm, and fast foundation of their own independence ! And this we have good hope of seeing.

We will subjoin but two remarks more. The first is, that the last Act for the protection and encouragement of Friendly Societies, (59 Geo. III.) fully realizes its title under the shelter of its fostering wing ; with good rules, and sound calculations, they can scarcely fail of more than ever prospering. The last, that the strength of Associations for mutual Assurance, lies, mainly, in their *being composed of many subscribers* ; their motto being, in truth, that which we have ventured to prefix to the brief observations we have now brought to their conclusion—

“ DEFENDIT NUMERUS.”

An annual contribution of £1 per share, from the time of entry, will entitle the shareholder to the sum noted under any ONE of the four following objects of provision, opposite the age of entry.

TABLE.

Age of entry.	No. 1.		No. 2.		No. 3.		No. 4.		These tables are	
	Weekly allow- ance in Sickness	incapacitating from the dis- charge of Cleri- cal Duty.	Annuity for Life after 70 years of age.	Sum payable at Member's Death.	Widow's Annuity.	Widow's Annuity.	£	s. d.	Report on Friendly or Benefit Societies."	
	s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	Report on Friendly or Benefit Societies."	
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27	— 17 . 7	40 . 19 . 5	51 . 13 . 4	5 . 6 . 3	5 . 6 . 3	5 . 6 . 3	5 . 6 . 3	5 . 6 . 3	Report on Friendly or Benefit Societies."	
28	— 17 . 1	38 . 11 . 10	50 . 5 . 5	5 . 5 . 5	5 . 5 . 5	5 . 5 . 5	5 . 5 . 5	5 . 5 . 5	Report on Friendly or Benefit Societies."	
29	— 16 . 7	36 . 6 . 7	48 . 7 . 5	5 . 3 . 5	5 . 3 . 5	5 . 3 . 5	5 . 3 . 5	5 . 3 . 5	Report on Friendly or Benefit Societies."	
30	— 16 . 1	34 . 3 . 6	47 . 9 . 5	5 . 2 . 5	5 . 2 . 5	5 . 2 . 5	5 . 2 . 5	5 . 2 . 5	Report on Friendly or Benefit Societies."	
31	— 15 . 7	32 . 2 . 7	46 . 1 . 4	5 . 1 . 2	5 . 1 . 2	5 . 1 . 2	5 . 1 . 2	5 . 1 . 2	Report on Friendly or Benefit Societies."	
32	— 15 . 1	30 . 3 . 2	44 . 13 . 3	4 . 19 . 8	4 . 19 . 8	4 . 19 . 8	4 . 19 . 8	4 . 19 . 8	Report on Friendly or Benefit Societies."	
33	— 14 . 7	28 . 6 . 7	43 . 7 . 10	4 . 18 . 7	4 . 18 . 7	4 . 18 . 7	4 . 18 . 7	4 . 18 . 7	Report on Friendly or Benefit Societies."	
34	— 14 . 1	26 . 11 . 5	42 . 2 . 4	4 . 17 . 5	4 . 17 . 5	4 . 17 . 5	4 . 17 . 5	4 . 17 . 5	Report on Friendly or Benefit Societies."	
35	— 13 . 8	24 . 18 . 1	40 . 16 . 10	4 . 16 . 3	4 . 16 . 3	4 . 16 . 3	4 . 16 . 3	4 . 16 . 3	Report on Friendly or Benefit Societies."	
36	— 13 . 2	23 . 6 . 4	39 . 11 . 3	4 . 15 . 0	4 . 15 . 0	4 . 15 . 0	4 . 15 . 0	4 . 15 . 0	Report on Friendly or Benefit Societies."	
37	— 12 . 8	21 . 16 . 3	38 . 5 . 7	4 . 13 . 7	4 . 13 . 7	4 . 13 . 7	4 . 13 . 7	4 . 13 . 7	Report on Friendly or Benefit Societies."	
38	— 12 . 2	20 . 7 . 9	36 . 19 . 11	4 . 12 . 2	4 . 12 . 2	4 . 12 . 2	4 . 12 . 2	4 . 12 . 2	Report on Friendly or Benefit Societies."	
39	— 11 . 9	19 . 0 . 8	35 . 14 . 2	4 . 11 . 2	4 . 11 . 2	4 . 11 . 2	4 . 11 . 2	4 . 11 . 2	Report on Friendly or Benefit Societies."	
40	— 11 . 3	17 . 15 . 0	34 . 10 . 7	4 . 10 . 0	4 . 10 . 0	4 . 10 . 0	4 . 10 . 0	4 . 10 . 0	Report on Friendly or Benefit Societies."	
41	— 10 . 10	16 . 10 . 8	33 . 7 . 0	4 . 8 . 10	4 . 8 . 10	4 . 8 . 10	4 . 8 . 10	4 . 8 . 10	Report on Friendly or Benefit Societies."	
42	— 10 . 4	15 . 7 . 7	32 . 3 . 3	4 . 7 . 6	4 . 7 . 6	4 . 7 . 6	4 . 7 . 6	4 . 7 . 6	Report on Friendly or Benefit Societies."	
43	— 9 . 11	14 . 5 . 10	30 . 19 . 6	4 . 6 . 2	4 . 6 . 2	4 . 6 . 2	4 . 6 . 2	4 . 6 . 2	Report on Friendly or Benefit Societies."	
44	— 9 . 6	13 . 5 . 2	29 . 15 . 9	4 . 4 . 8	4 . 4 . 8	4 . 4 . 8	4 . 4 . 8	4 . 4 . 8	Report on Friendly or Benefit Societies."	
45	— 9 . 1	12 . 5 . 8	28 . 11 . 10	4 . 3 . 1	4 . 3 . 1	4 . 3 . 1	4 . 3 . 1	4 . 3 . 1	Report on Friendly or Benefit Societies."	

It is obvious, that if the Shareholder subscribes to all the objects specified in the above Table, he must pay £4 annually for one share in all, and so in proportion, according to the number of objects selected, and of shares taken.

ΠΡΟΣΚΥΝΗΣΑΙ. Matt. ii. 2.

MR. EDITOR,—An investigation of the meaning of this and similar passages cannot but be interesting to biblical students ; and your

correspondent B. Clericus's paper, in the Christian Remembrancer for March, may, I hope, lead to a useful discussion of the subject. I have lately been engaged upon it, and now beg to offer the result of my inquiries.

Your correspondent appears to me to assume too much from his authorities in favour of the interpretation which he wishes to maintain. Upon the strength of the Syriac, Coptic, and Arabic versions, he assumes, that 'the most ancient Christians interpreted and understood the word here used, προσκυνῆσαι, as an act of *religious adoration* paid by the Magi to the infant Jesus.' But this conclusion is more than his premises warrant. The Syriac is the earliest of these versions; and Dr. Marsh, in his Notes on Michaelis' "Introduction to the New Testament," has shewn that there is not any historical evidence of the existence of a Syriac version before the 4th century. Now surely a version of whose existence before the 4th century there is no sufficient evidence, is not to be taken as conclusive authority for the sentiments of the *most ancient* Christians upon any particular passage. B. Clericus would, I think, have done better in referring to some of the early Fathers in support of his opinion, inasmuch as their writings approach nearer to the times of the *most ancient* Christians than either the Coptic, Arabic, or Syriac versions, and in them he might have found authorities for the interpretation he adopts. But indeed no references of the kind, either to the early Fathers or to versions, can be considered as conclusive as to the right interpretation of any particular passage, unless we allow infallibility to their interpretations. But confessedly all of them have erred, and I do not apprehend that your correspondent would be willing to admit the Fathers, or the Syriac, or any other version, as the Christian's rule of faith.

I am not acquainted in the least with Syriac, Coptic, or Arabic, and therefore can form no judgment upon the words by which they have rendered προσκυνῆσαι in this place. I cannot help entertaining some doubt of the correctness of what B. Clericus states respecting the Hebrew word **תַּפְנִית** *sagad*, that it is used in the Old Testament *only* for the falling down to God or an idol in a religious manner, or for the sake of worshipping; but having lent my Hebrew lexicon and Bible to a friend at some distance from me, I cannot now investigate this point. B. Clericus's translation of 'prona adoratio,' in Reland, by 'a profound adoration,' is not a correct rendering. Reland notices the various postures used by the Mahomedans in their prayers, and among them that which he translates by 'προσκύνησις, prona adoratio,' the meaning of which he explains in a note as follows:—"προσκύνησις est quum septem membra corporis humum tangunt, pes uterque, manus utraque, utrumque genu, et frons." So that 'prona adoratio' should be rendered, *adoration by prostration*, rather than *profound adoration*. It is but justice, however, to notice what Reland states in a prior note: "Nota ad quatuor referri solere dispositiones varias corporis in precibus observandas, ethis nominibus Arabicis distinctas:—1. . . ., statio. 2. . . ., incurvatio. 3. . . ., adoratio. 4. . . ., sessio. Ad hunc numerum ipsi has redigunt quando Deum rogare solent 'Acceptum tibi sit, ô Domine noster, nostrum stare, incurvare, adorare et sedere.' Adoratio, actio una ex his, sed omnium maxime sancta,

meruit sola nomen dare templis, quæ inde . . . nuncupantur, eadem voce qua et septem membra hominis in adorationis actu terram tangentia appellantur."

The other argument which B. Clericus adduces in favour of his interpretation is this, that the translators of the received version have rendered *προσκυνῆσαι* in the passage in question by the words 'to worship.' Excellent as our received translation is, I am not aware that we who receive it are *bound conclusively* to adopt its interpretation in every particular; but when it is recollected that our English word 'worship,' like the Greek word *προσκυνῆσαι*, is used to express *civil* homage and respect as well as *divine* adoration, and that the translators have used the word *worship* in passages where decidedly *divine adoration* is not intended (as in Luke xiv. 10, and Matt. xviii. 26), it is manifest that nothing whatever can be concluded from this argument in favour of either interpretation.

In Dan. ii. 46, the word *worship* is used in the same sense: "Then the king Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him." Upon which passage is the following note in D'Oyly and Mant's Bible:—"The king highly reverenced Daniel, and paid him such tokens of respect as were consonant to oriental manners.—Wintle." In our marriage service, also, we find the word *worship* used without denoting divine adoration.

Whilst observing on the word *worship*, I cannot help noticing that our received translation appears to me to have a decided superiority over the Unitarian version, in this very particular of *worship* being used generally as the translation of *προσκυνῆσαι*; for as, like the Greek word, it means *civil* homage and reverence as well as *divine* adoration, the mere English reader is left to his own judgment, as the Greek reader is, in regard to the sense in which any particular passage is to be understood: whereas, in the Unitarian version, the word *προσκυνῆσαι* being rendered sometimes by *worship* and sometimes by *doing obeisance*, according as the translators understand it to refer to *civil* homage, or to *divine* adoration, the judgment of the mere English reader is fettered to their interpretation, and not left at liberty, as in the received translation, to determine by the context the meaning of the original.

I must now notice the references to the notes in Elsley on the word *προσκυνῆσαι*, to Beyer's *Additamenta*, and to c. 3. of Selden's *Syntagma*; and I will copy them, that your readers may judge for themselves, how far they favour the interpretation which B. Clericus seems desirous of upholding.

In page 45 of Beyer, referred to by B. Clericus, is the following remark: "Ita Magi venerunt ad Christum *προσκυνῆσαι* ēēeka, ut eum tanquam regem, i. e. more illo, quo reges suos solebant Persæ, adorarent. Matt. ii. 2. Vid. Psal. lxxii. 9. & Gen. xli. 40, quo ad os Josephi osculari, i. e. mandatis ejus honorem ut prorégis exhibere jubetur; unde hanc civilem adorationem regibus et superioribus præstitam, in religionem abiisse videtur." I have read all that goes before, and much that follows this reference, but I am not satisfied in what sense Beyer understood *προσκυνῆσαι* in this place. I rather think he agrees with B. Clericus.

The following are the only notes I find in Elsley on *προσκυνῆσαι*. "Matt. ii. 2, 'to worship him'] *προσκυνῆσαι*. The same posture was used in the East in paying divine worship, and in prostrating themselves before their kings, 1 Chron. xxix. 20. This term expresses either; and is sometimes used by one Evangelist, where another makes use of *προσπιπτεῖν*, to fall down before. Compare Matt. viii. 2, with Luke v. 12; Matt. ix. 18, and Mark v. 22, with Luke viii. 41, and Matt. xviii. 26, 29. *Le Clerc.*

" The Eastern custom of prostration is well known; so Josephus of David before Saul, *προσκυνεῖται*, &c.; Livy of the Carthaginian Ambassadors, more adorantum procubuerunt; Euripides Phœniss. Corn. Nepos in Vita Coronis. Aeschylus Persis. *Grotius.*

" The word *προσκυνεῖν* is no proof at all that Christ was adored; but it is remarkable what early instances appear of the belief of the Church in this point; the ancients holding from the beginning that the frankincense, whatever the wise men themselves might have thought of him, was fitly offered to him as God. 'Thus vero, quoniam Deus.' Iren. lib. iii. c. 10; Justin. Mart. Dia. cum Tryph.; Tertull. adv. Marcion. lib. iii. c. 12, adv. Jud. c. 9. p. 196; Origen contr. Celsum, p. 45. *Whitby.*

" Luke xxiv. 52, ' And they worshipped him'] by prostration, which in the days *της σαρκὸς αὐτοῦ*, as Heb. v. 7, they had not done. They now acknowledged his superior majesty, 2 Cor. v. 16. *Grotius.* See Matt. xxviii. 17."

To these references I will add some extracts from Bishop Porteus' Lecture on the Visit of the Magi. The inclination of the Bishop's mind appears to me in favour of interpreting the passage in question so as not to import divine adoration. "When the wise men came into the house and saw the child, they fell down and worshipped him; that is, bowed and prostrated themselves before him in the Eastern manner of doing obeisance to kings. Whether they designed also paying him religious adoration, or how distinct a knowledge had been given them of the nature and rank of the Saviour of the world, we cannot say; but may be sure that what they believed and what they did was at that time sufficient to procure their acceptance with God. Indeed, according to the opinion of some ancient Fathers concerning their presents, their faith must have been very great. For they represent the incense as offered to our Saviour as God; the gold to have been paid him as tribute to a king; and the myrrh (a principal ingredient used in embalming) brought as an acknowledgment that he was to die for men. But others interpret the same gifts very differently, and take them to signify the three spiritual offerings which we must all present to heaven through Jesus Christ: the incense, to denote piety towards God; the gold, charity towards our fellow-creatures; and the myrrh, purity of soul and body, it being highly efficacious in preserving them from corruption. But though either or both these notions may be innocently and piously entertained, yet all we know with certainty is, that in those parts of the world, no one did then, or does now, appear before a prince without a suitable present, usually of the most valuable commodities of his country; and that three of the principal productions of the East, particularly of Arabia, were gold, frankincense, and myrrh.

"The manner in which these wise men approached our Lord is precisely that in which the people always addressed themselves to men of high rank and dignity. They 'worshipped' him, that is, they prostrated themselves to the ground before him, which we know was then and still is the custom of those countries. They offered presents to him; and it is well known that without a present no great man was at that time, or is now, approached. These presents were gold, frankincense, and myrrh; and these, as we have before observed, were the natural productions of that country whence the wise men are supposed to have come, namely Arabia, or Sabaea."

This last extract forms a note in D'Oyly and Mant's Bible on the passage in question.

Schleusner, in his Greek lexicon, refers to the passage in question as an example of *προσκυνήσαι* in the sense of civil homage.

The above notes from Elsley, and especially the extracts from Bishop Porteus, will, I hope, teach B. Clericus, however he may interpret the sentiments of the Bishop and the other authors, that a man may differ from him in respect of the interpretation of the passage in question, and yet be a 'rational being,' and a 'Christian.'

My own opinion is, that *προσκυνήσαι* in the passage in question, is not to be understood in the sense of paying divine worship. The only circumstance mentioned to guide us into the meaning of the Magi is their inquiry, "Where is he that is born King of the Jews?" And this does not, I think, authorise us to infer that they intended to pay to the infant Jesus other honour than the homage and presents they esteemed due to him as *King* of the Jews. Neither is any thing mentioned which can lead us to suppose they were understood by Herod and the people as meaning to pay to the infant Jesus divine worship; nor can we suppose, when Herod told them to return to him when they had found the child, that he might go and worship him also, that he was understood, or intended to be understood, as purposing to pay religious worship to him.

It cannot be proved, I think, from the New Testament, that the Jews thought their Messiah was to be honoured by divine worship. And I am inclined to believe that in none of the cases where it is said of individuals that they worshipped him, is divine adoration intended by the Evangelists.

It does not appear to me to have been the will of our Lord that divine worship should be paid to him during his abode on earth. When his disciples requested him to teach them how to pray, he taught them to address their prayers to the Father: and when one came to him and said, "Good Master, what good thing shall I do that I may have eternal life?" he seems to reject divine adoration to himself; when he answered, "Why callest thou me good? there is none good but one, that is God." Matt. xix. 16, 17. Further, he prayed with his disciples, and he prayed earnestly by himself, to the Father; and it seems hardly consistent to suppose, without the clearest evidence to the contrary, that He, "who in the days of his flesh offered up prayers and supplications with strong crying and tears," (Heb. v. 7) should propose himself as an object of divine worship whilst in this state of humiliation, or be willing to receive it.

I shall be thought, perhaps, by B. Clericus and some others, from this opinion, to be an Unitarian; but I can assure them I am not. On the contrary, I am a worshipper of the Saviour of the world, and, as I hope, in sincerity and truth.

U. Y.

THE TOWER OF SILEOAM.

Luke xiii. 4.

MR. EDITOR.—Although I live in a neighbourhood, where the doctrines called Evangelical are in high request, and where the surrounding Clergy are, with very few exceptions, of that class, who either are, or think they are, more zealous, active, and devout, than others of their Reverend Brethren; I am one of those who have been unable, after a strict, impartial, and conscientious examination of the words of truth, to discover any solid reason for rejecting the firm and rational interpretation of them, which your Review was originally established to promote. If I am deceived, I am deceived in common with the brightest ornaments of our English Church; and I cannot find that any of the “new lights” which have risen in these later days, have outshone the lustre of the great supporters of the faith, who lived in the olden time.

After this avowal, you will not perhaps be surprised at my venturing to call your attention to a circumstance, of which I am almost inclined to doubt the truth, though assured of the fact by a clerical friend of the most unimpeachable integrity. Indeed I should scarcely have credited mine own ears, had they been witnesses of so sad a perversion of ministerial zeal. If the fact had occurred in this vicinity, where texts of scripture are not only misinterpreted in our Churches on the Lord's day, but posted, in indiscriminate confusion, with bills of auctions, racing-calendars, and the like, upon the walls of barns, cotton-mills, and sign-posts, I should not have been so much amazed. But amazed I am, that in the metropolis of England, to which we countrymen are used to look, as to the focus of clerical learning and orthodoxy, so gross a perversion of scripture sense and scripture doctrine should have been hazarded, as that which I now request you to expose.

It happened, as you may possibly recollect, that, on the Sunday following the melancholy catastrophe at the New Brunswick Theatre, the Second Lesson at morning service was the 13th chapter of Luke, which opens with our Lord's reply to those persons who told him of certain Galileans, whose blood Pilate had mingled with their sacrifices. “Suppose ye,” says he, “that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish.” And in order more strongly to enforce the admonition, he repeats it in the same words, with reference to a yet more striking event; viz. the accidental destruction of eighteen persons, upon whom the tower of Siloam had fallen. Now it seems almost impossible for any one, who has the clear use of his senses, to read this remarkable passage, without perceiving at once

the real drift of our Saviour's declaration. It is not improbable "that the slaughter of these Galileans, while they were performing the solemn offices of their religion, was thought to have the appearance of something extraordinary, different from common providences; and so gave occasion to a suspicion, that the dreadful usage they had experienced, was a judgment of God upon them for some great impieties. But our blessed Lord, having more humanity as well as a more true and exact judgment of things, took occasion to reprove their uncharitableness, and to correct their gross mistakes. He does not indeed deny that the Galileans were sinners, or that their sufferings were brought upon them for their sins; yet he condemns those that censured them for their groundless and illnatured conclusion, that these suffering Galileans had been sinners above all the Galileans; and he farther tacitly reproves their fond and partial conceits in their own favour, as if they were comparatively innocent and righteous, only because no such calamity had as yet befallen them."

This, Sir, is the exposition of the learned and judicious Waterland; and it is to be found in the notes to Doyly and Mant's Bible; so that one would suppose it impossible for any clergyman of the Church of England to be unacquainted therewith, even could we conceive the possibility of his misunderstanding so clear a passage. Still a sermon was actually preached in one of your London Churches, upon the occasion above mentioned, in which the preacher clearly stated his belief, founded upon this very declaration of our Lord, that the death of the unfortunate persons upon whom the Brunswick Theatre fell, was a divine visitation for the heinous sin of theatrical representation. Now I do not mean to advocate the morality of play-goers; indeed I think that it is a practice which may be carried to a dangerous excess; but I cannot conceive, that had the Gospel interdicted rational amusements, and this among the number, our Lord would have honoured with his presence a scene of social festivity, and have illustrated the most important of his doctrines by various allusions to similar entertainments. Be this as it may, what had the unfortunate carpenter, and the poor Jew, who was killed on the outside of the building, to do with the enormity in question? The reverend preacher, however, in order to heighten the effect of his declaration, acquainted his hearers with a report, which he had accidentally heard, that the building had actually proceeded on Sundays. If this were really the case, I should think the magistracy would have interfered; at all events I greatly question the propriety of spreading such a report from the pulpit. My main object, however, was to point out the gross perversion of our Lord's admonition; a perversion, which argues a most unpardonable ignorance, or a still more unpardonable misrepresentation of Scripture, in a minister of Christ. In the hopes, therefore, that you will lend your aid in checking such unfair means of maintaining a system of faith, which is clearly untenable by a candid exposition of the Gospel, by the insertion of this communication, I have the honour to subscribe myself,

PHILALETHES.

Burton-on-Trent, April 8, 1828.

AUXILIARY FUND.

Proposals for raising an Auxiliary Fund, to be placed at the disposal of the Corporation of the Sons of the Clergy, by means of Contributions from the Sons and Daughters of the Clergy, and their young Friends among the Laity, for those Clerical Sons and Daughters, who, retaining a good character, have notwithstanding been less fortunate in life.

MR. EDITOR,—A wise and inspired teacher tells us, “The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to all men.” Now, Sir, I am conscious to myself, that I am neither swift, nor strong, nor wise, nor rich, nor skilful, and therefore that I ought to be more thankful to “time and chance,” which, under the control of an ever-present, all-powerful, all-wise, all-bountiful, and omniscient Providence, has given me “bread enough,” and an income, which, however small, enables me by a contented economy, to have *a little to spare* for those children of the clergy who may want it, and though perhaps more deserving, have not been so successful in life as myself. I calculate that there are at least twenty thousand sons and daughters of the clergy, who could, like myself, by a laudable denial of a very small portion of their pleasures in the course of every year, spare five shillings each for the assistance of such of the sons and daughters of the clergy, as have been less fortunate in life than themselves. This would produce five thousand pounds a year; and if, as it is probable, each contributor could induce one young friend of the laity to sympathize with a son and daughter of the clergy, and unite with them in the same act of charity, that sum might be doubled in amount. I would likewise humbly propose that the most Reverend the Lords Archbishops, and the Right Reverend the Lord Bishop of every diocese, should be most respectfully entreated condescendingly to become the patrons of this charity, and that their respective Archdeacons would kindly consent to act as treasurers, in order to *transmit* the subscriptions collected by stewards, sons of the clergy (nominated and appointed by the Archdeacons themselves), to the Corporation House of the Sons of the Clergy in Bloomsbury Place, London, as the worthy registrar (J. M. Grimwood, Esq.) has humanely promised to recommend this proposed charity to the governors, so far as, that they might receive the subscriptions, and distribute them according to their discretion and judgment, to those that may happen to stand in need of, and merit its support.

Respectfully submitting, therefore, these my proposals to the benevolent consideration of those charitable persons whom it may concern, with such corrections and improvements as it may most probably require, I will only add that any communications and encouragements, either personally, at my residence, 37, Paradise Row, Chelsea, or by letters, *post-paid*, to me, at 185, Strand, London, will be most gratefully received by your most obedient and faithful humble Servant,

5th April, 1828.

M. BLUCKE.

THE LATE BISHOP TAYLOR.

A Memorial, commemorative of the worth of Bishop Jeremy Taylor, has been erected in the chancel of the Cathedral Church of Lisburn, by the Bishop and Clergy of Down and Connor.—It consists of a marble slab, with the inscription, resting on a suitable base, to which are prefixed the arms of the See, impaled with those of Bishop Taylor. The slab is supported by pilasters, on which crosiers are sculptured. On the top is a sarcophagus, having a Bible lying on it, surmounted by a mitre. The work was executed by Mr. Smyth, of Dublin, and is creditable to the skill and taste of that eminent sculptor.—The following is the inscription:—

Not to perpetuate the memory of one
whose works will be his most enduring memorial,
but that there may not be wanting
a public testimony to his memory in the diocese,
which derives honour from his superintendance,
this tablet is inscribed with the name of

JEREMY TAYLOR, D. D.

who, on the restoration in MDCLX
of the British Church and Monarchy,
in the fall of which he had partaken,
having been promoted to the Bishoprick

of Down and Connor;

and having presided for seven years in that See,
as also, over the adjoining diocese of Dromore,
which was soon after entrusted to his care,
“on account of his virtue, wisdom and industry;”
died at Lisburn, August 13th, MDCLXVII,

in the 55th year of his age:

Leaving behind him a renown,
second to that of none of the illustrious sons,
whom the Anglican Church,

rich in worthies, hath brought forth;

as a Bishop, distinguished
for munificence and vigilance truly Episcopal;
as a theologian, for piety the most ardent,

learning the most extensive, and eloquence inimitable;
in his writings a persuasive guide

to earnestness of devotion, uprightness of practice,
and Christian forbearance and toleration;
a powerful asserter of Episcopal government
and liturgical worship,

and an able exposer of the errors of the Romish Church;
in his manners, a pattern of his own rules

of holy living and holy dying,

and a follower of the great exemplar of sanctity,
as portrayed by him in the person

of our Lord and Saviour Jesus Christ.

Reader, though it fall not to thy lot
to attain the intellectual excellence
of this Master in Israel,
thou mayest rival him in that
which was the highest scope even of his ambition,
an honest conscience, and a Christian life.

(On the plinth supporting the sarcophagus.)

“Non magna loquimur, sed vivimus;
Nihil opinioris gratia, omnia conscientiae faciam.”

(On the plinth supporting the pilasters.)

This tablet was inscribed by
the Bishop and Clergy of
Down and Connor,
in the year of our Lord, 1827.

PAROCHIAL LENDING LIBRARIES.

AMONG the various efforts which have recently been made for the improvement and benefit of the community at large, that of the establishment of Parochial Libraries is very deserving of notice and support. The Institution of this kind which, in our own day, has risen up under the sanction of the National Church, and in connexion with the Society for Promoting Christian Knowledge, seems particularly to merit our attention, and recommends itself more directly to the patronage of all who range themselves among the friends of that pure and reformed faith which is established in these realms. The Institution alluded to professes to have upon its list no other books than those which are printed by the aforementioned venerable Society; a circumstance which completely ensures the propriety of its selection. Accordingly we find, on inspecting the catalogue of the Society's books, that a judicious choice has been made of plain and practical treatises on the most important religious subjects, equally suited to the higher, the middle, and the lower classes of Society; and that the controversial tracts are such as set forth, in a brief and perspicuous manner, the great truths of the Christian religion generally, and vindicate, with temper and moderation, the discipline of that primitive and Apostolic Church, which happily is established in these dominions. Indeed it is sufficiently clear, from a bare perusal of the names of the several authors, that the respective works are calculated to be *generally* useful; not being applicable to that class *alone*, for whose immediate benefit they have been printed by the Society, but adapted to the spiritual and temporal wants of all who are willing to avail themselves of the advantages they offer.

It is generally agreed that the lower classes shall be educated; those who entertain an apprehension of the consequences have now no alternative left but to secure to themselves as large a share as they can in the education of their humbler fellow-creatures; and to turn this instruction into a safe and beneficial channel, by making religious knowledge an essential and integral part of such instruction; by encouraging a taste for useful reading; by furnishing the poor with the means of access to books of a salutary tendency; by enabling them to read such works as combine profit and entertainment: and of this description are many of those which have been selected for the Parochial Libraries. Several of them are of an historical and biographical character,—a species of reading at once attractive and improving in the highest degree. I need only instance a few to verify these remarks; the following speak for themselves, *viz.*—Walton's very interesting Lives; Bishop Burnet's Abridgment of the History of the Reformation; Gilpin's Lives of the Reformers; Bishop Tomline's Introduction to the Bible; Josephus' Wars of the Jews; Parts of Bishop Porteus' Works; Bingley's Elements of Useful Knowledge; Bingley's Animal Biography; Parts of Jones' Works; Sturm's Reflections; Archbishop Secker's excellent Lectures on the Catechism; Bishop Horne on the Psalms; selections from the amiable Bishops Kenn and Wilson's Writings; together with various others equally excellent on religious subjects, of the greatest importance to every

sincere Christian, be his situation in this life what it may; these, and several others of the same description, require no comment to establish their reputation or general utility.

Now I wish to impress upon the minds of your readers the duty of encouraging establishments of this sort, by their countenance and support. The more substantial farmers, and other respectable residents in country villages might do much towards promoting the welfare of those around them, by teaching them to take advantage of the opportunities thus afforded of obtaining valuable instruction. This would be a sort of charity as pleasing in its exercise, as it would be pregnant of benefit to those who were the objects of it; and, with a view to the promotion of so desirable a purpose, they would do well occasionally to make use of these Libraries themselves; for the cottager will soon learn to set a value upon that which he finds is held in estimation by his superior; he will naturally think favourably of a volume which he observes his more opulent neighbour is not above perusing. There is, moreover, this further consideration to persuade to the adoption of such proceeding,—that it would enable the *upper class* of inhabitants, particularly in country parishes, from their own personal acquaintance with these Libraries, to recommend to the attention of their neighbours such volumes as they might judge most suitable to their respective circumstances, habits, and feelings; and to this it would be an additional advantage, that in their occasional intercourse, allusion might profitably be made to sentiments and characters which had been met with in the course of their reading. From the perusal of many of the books contained in these collections, it has been already hinted, even the upper classes may derive much benefit as well as entertainment.

The writer of these remarks is encouraged to hope that they may influence the persons to whom they are more particularly addressed, to lend their assistance, in this way, to the efforts of the Clergy, who, in many places, are strenuously endeavouring, through the medium of these establishments, to promote the physical, moral, and religious interests of their parishioners. In many instances, the co-operation of the more respectable inhabitants of a parish, would prove of the most essential service to the labouring classes, in relation to this object, and be a means of encouraging them in the exercise of their duty to God, as well as confirming their fidelity and attachment to their masters and employers.

PHILOMATHES.

LAW REPORT.—RIGHT TO PEWS.

MR. EDITOR.—A Correspondent is desirous of offering a remark or two upon the statement in your April number, headed, "Law Report—Right to Pews," and upon your own subjoined observations.

(1) It is averred, and no doubt with entire truth, that "the system of permitting one man to possess a pew, capable of containing five or six, is,

generally speaking, not only not authorized, but utterly against law." Be it so. But, with respect to *practical advantage*, is it not, in point of fact, much the same thing whether a law is repealed, or has been so long disused, that to revive and enforce it would be deemed an act of unwonted and uncalled for strictness; and inevitably excite dissensions and heart burnings?

Let it be granted that the Ordinary, and the Ordinary's official, might once have interfered, and made the supposed severance,—could they do so in these days, and under the existing impressions as to the property in pews, with benefit? It is to be feared, not. Add to this, that, in not a few of our parochial Churches, with large chancels and transept chapels, many of the pews are really prescriptive, and exempt from ecclesiastical interference. The truth is, that every species of *enclosed*, *separated* accommodation, offers the greatest difficulties in the way of apportionment, in as far as families and the inmates of households are perpetually fluctuating in numbers: so that the room which would more than contain its claimants one month, might be quite insufficient for them the next.

(2) It is argued, that "it is not unfair that parishioners, having pews of their own, should contribute to a rate for enlarging the whole church." And this, in reply to an allegation, that where parishioners are *able* and *willing* to provide themselves, at their own exclusive cost, it would *not* be equitable to defray the expense by taxing persons already supplied; and many of whom are far less capable, in point of circumstances, of contributing, than the individuals soliciting permission to erect them. The reason given is, that pew-holders are, in fact, only *permitted* occupants of what, in truth, appertains to the whole body. This is, no doubt, also true. But in what manner could the fact be rendered available, after so long a period of practical unacquaintance with it? Suppose it used as an argument at a vestry meeting,—how very few would apprehend—perhaps, also, how few credit it—ever used, as they have been, to associate the strictest ideas of property with their church pews. And, in the case in point, it would seem quite impossible to demonstrate its justice, supposing any one to have the boldness to propose the measure upon such a foundation; for your correspondent had expressly stated, that it was not called for by any necessity, able purchasers being at hand. With respect to the Editor's observation, that Ordinaries ought cautiously to attach pews to tenements, would not

one objection, usually alleged, be obviated, by limiting them to the possession of such and such parochial tenements, *being members of the Church of England*? This would at least insure the pews to proper hands.

But, to revert to the main question, I own I cannot see, (unless it be intended to revive ancient discipline, and divide, aggregate, and apportion pews once again, according to the numbers to occupy them,) why, whether the interests of religion or sound policy be looked at, there should be difficulties about *attaching* pews under such restriction as that just adverted to, when persons are really desirous of thus uniting themselves to, and becoming, as it were, identified with the church, and are unlikely to accomplish it by any other means. Plain men are at a loss to understand why their offer to supply themselves with usual accommodations, at their own exclusive expense, should be declined, witnessing as they do the universal practice, whatever the law may say, of the frequenters of the church occupying uninterruptedly fixed and accustomed pews. And whilst these obstacles exist to such an apparently reasonable mode of enlarging our own congregations, the Dissenters have literally none at all to contend with. They collect their money, buy their piece of ground, and, asking no leave, run up chapels on all sides; which receive and appropriate to themselves the very worshippers who would have been our own, if our facilities of providing accommodation were only as great. Surely either this liberty should be abridged, or ours enlarged. I would gladly anticipate the latter alternative, as most consonant with the spirit of Christianity.

Is it not a great grievance, let me ask, by the bye, that our church laws are so much, for all practical purposes, a *lex non scripta*; brought together in no one intelligible directory; and to be collected, upon particular points, in an imperfect and desultory manner, from one source or another? A comprehensive, methodized, and "commented" Burn would be a real boon.

April 3, 1828.

G.

(1) Our correspondent treats the law respecting pews as 'long disused.'

T T

and seems to think an Ordinary could not interfere with any advantage, supposing him to have the right. Here we are compelled to say, G. is not well informed. We know at least one parish where the law is constantly enforced, and two instances have lately occurred in which families have, at the request of the churchwardens, given up seats, which circumstances had rendered unnecessary. We may also notice the case from Devonshire, before Sir John Nicholl (3 Phill. 523.), in which two pews were converted into three. No one doubted the right of the churchwardens to make such a conversion; the ground of complaint was, that it was done by order of the Curate, who certainly had no right to interfere in the matter. But supposing the law has been disused in any parish, and doubtless there are many such, how simple is the remedy! Let the Ordinary or Churchwardens procure a statement of the law from some eminent counsel; or let a copy of Sir John Nicholl's judgment in the case above alluded to be circulated in the parish: it would then be seen how simple and excellent the law is. If the matter were thus fairly explained, we are convinced there are

few parishioners in any parish so stupid or factious as to dispute the jurisdiction of the churchwardens, subject of course to the control of the Ordinary. The successful exertions of the Archdeacons of Bedford, Stow, and Lincoln, and of all who have fairly put their shoulders to the wheel, are a triumphant answer to those who would justify their inactivity by the complaint that the laws relating to the Church are obsolete or disused.

As to prescriptive rights, they arise from the very measure G. recommends! — the annexing of pews to houses. But prescriptive rights are not in general numerous. If it can be shewn that the parish has in any instance repaired a pew so annexed, the prescriptive right is gone, unless there were some special agreement.

(2) As to what G. offers under this head, what we have written above in some measure applies: and as to his other observations, we agree with him in the main. We distinctly stated, that in case the circumstances of a parish required it, we thought an Ordinary might with propriety annex pews to the houses of those who undertook to erect and maintain them.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

BATH AND WELLS DIOCESAN COMMITTEE.

THE annual meeting of the Society for Promoting Christian Knowledge, and the National Society for the Education of the Poor in the Principles of the Established Church, took place on Wednesday the 9th inst. The Lord Bishop of Bath and Wells arrived at the Guildhall a little before eleven o'clock, and proceeded with the gentlemen of the committee to the Abbey Church, where a sight presented itself well worthy the attention and sympathy of the patriot and the christian. Sixteen hundred of the children of the Bath District National and Sunday Schools connected with the Church, were seen assembled in that noble building: the great west gallery being filled with the boys, the chancel and space around the altar,

with the girls, dressed in the neat and uniform clothing of the schools. The effect was imposing, and highly gratifying, to see so many of the youthful poor rescued from the contagion of idleness and vice, and brought to know and worship their great Creator in the days of their youth. After prayers, a most impressive and eloquent discourse was preached by the Rev. W. T. P. Brymer, M.A., when the children had sung most delightfully the 100th Psalm.

Service being concluded, the Lord Bishop, with the Archdeacon of Bath, the clergy, and a large assemblage of ladies and gentlemen, repaired to the Guildhall. After the usual prayers of the Society, his Lordship said, the objects of the Society were so well known, and had been so often explained in that place, that he should not have thought it necessary to say

one word upon them, but for the circumstance—the immense *increase of crime*, which, from the recent inquiries in Parliament, it appeared had reached an alarming height. Whatever was the cause, whether it was to be attributed to the poor-rates, which went undoubtedly to sever the best affections of parents and children—or to an excessive population, or to whatever cause,—the fact was certain that crime had increased. The clergy were therefore most particularly called upon to exert themselves and boldly to rebuke vice, and to make it apparent to their people that they did so in furtherance of their best interests, both in this world and the next. Whatever excitement of clamour or feeling such conduct might raise, those who heard him might rest assured that what was said by their pastors was meant for their eternal benefit, and he trusted that if any such spirit had existed here, it might exist no longer. His Lordship bore testimony with gladness to the alacrity and zeal with which every charitable institution was and ever had been supported by the inhabitants of Bath, and trusted that this venerable and ancient Society, with all its usefulness, would not cease to secure to itself the full measure of their bounty. His Lordship then called upon the Secretary to read the Annual Report.

The Rev. W. D. Willis, the secretary, said that he had received letters from the Lord Bishop of Rochester and Sir Thos. B. Lethbridge, regretting their inability to attend the meeting. The Report was then read, giving a very favourable statement of the proceedings in the district during the past year. The issue of Bibles and Testaments from the Depository for the last eleven months had equalled in amount the sale of the preceding twelve months: that of Prayer-Books, as compared with the same period, had exceeded by 73 the issue of 1826. The sale of bound books had been 2624, while in the year previous only 529 were sold. There had been a diminution in the issue of Tracts of 3500; this might be attributed to the establishment last year of some new schools, which this year have not of course to be supplied. The total issue since the last anniversary in May, 1826, had

been, Bibles 657, Testaments 656, Prayer-Books 2249, Bound Books 2624, Tracts 12,110. The affairs of the Parent Society had gone forward in the same steady flourishing manner, in which it had for years been increasing in the public favour. It was a fact not so generally regarded as it deserved to be, that the books by which 340,000 children of the National Schools, and upwards of 400,000 of the Sunday Schools, making a total of 740,000, were at this moment receiving their instruction, were supplied to them by this Society at less than *half their prime cost*; and a child rarely left these schools that did not receive a Bible and a Prayer-Book. The Report then detailed many particulars of the Society's operations in South America, and India, and in every quarter of the British dominions.

WINCHESTER DISTRICT COMMITTEE.

As we had observed upon the small collections made in many District Societies for the Propagation of the Gospel in Foreign Parts, and had extracted from the Reports of that Society a statement respecting those from the Deanery of Winchester, we have now great pleasure in recording the animated and powerful effort which has been made there, and to hail it as an example not unworthy of general imitation. The correspondent from whom we derive our account, desires it to be observed, that, small as were the *local* contributions at Winchester, that town and neighbourhood was always by no means barren of contributors to the Parent Society, and that measures have been for some time in preparation for the present movement.

The clergy of Southampton had determined to attempt to rouse the attention of the public to the state of this Society before the death of the late Bishop, and addressed to him a letter, requesting him to patronize their exertions, and to preside at the first meeting to be held for the formation of their District Society. This letter did not reach its destination till the fatal seizure, which terminated his Lordship's existence, had precluded the possibility of its being noticed.

It then was suggested, that a junction with the Winchester Societies would

add to the effect, and an impetus be given to the general plan; and a communication being made to the members of the societies there, a cordial and zealous co-operation immediately took place. The following extract from their printed circular will exhibit the principle of the union:—

“SIR,—Some friends of the Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, contemplating especially the very inadequate funds of the latter, have thought that the interests of each Institution would be greatly promoted by an union of the District Societies, established in the Deaneries of Winchester (including those of Alresford and Sombourne) and Southampton.

“With this view, the Committees of such District Societies have concerted a plan of union on the following basis:—

“That each District Society shall retain the control of its own local funds, but shall be in general co-operation for the furtherance of the designs of the Parent Institutions; and shall join in one general Report of the yearly proceedings in the respective Deaneries. That a general meeting shall be annually held, and a sermon preached, alternately at Winchester and Southampton; and that the collection then made shall be shared in equal proportion by the united Deaneries, to be applied to the general purposes of the Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, in such mode as the respective District Committees shall direct.

“A general meeting, for ratifying this union, and for making an united appeal in behalf of the forenamed Societies, will be convened on the 17th of April, at Winchester, on which occasion the Lord Bishop of the Diocese has kindly consented to preside, and the Very Rev. the Dean of Winchester to advocate their claims, by a sermon in the Cathedral.”

We have now the pleasure of laying before our readers the proceedings, and the results of their meeting on the day proposed.

Our limits will not permit us to indulge in extracts from the powerful and eloquent sermon of the Very Rev. Preacher, whose text was taken from Eph. iii. 8, 9. He touched upon the *high and responsible privilege*, in which St. Paul glories, of being permitted to be humbly instrumental in diffusing the blessings, and preserving the light of the Gospel. He traced cursorily,

but clearly, an outline of the principal operations of the two Societies, but particularly of that for the Propagation of the Gospel. He expatiated upon the peculiarities which distinguished Bishops Middleton and Heber, and which, though differing in kind, clearly vindicated their origin from the *same* spirit, by conducing, with wonderful unity and power, to the *same end*. The former, he observed, of these illustrious precursors of our “pure and apostolical establishment” in those regions, was pre-eminent in those requisites which fitted him to lay strongly and deeply the foundations; the latter not less conspicuous for those which were adapted for the speedy construction, and large extension of a noble superstructure.

On the whole discourse, and on the impressive and earnest address with which it concluded, we need offer no other comment than the remark made by the Bishop, that “it would never be forgotten by those who had heard it.” Its effect may be estimated by the fact, that notwithstanding torrents of rain, and other unfavourable circumstances, which prevented the attendance of many, the collection at the doors of the Cathedral amounted to upwards of 52L.

From the Cathedral the friends of these Societies proceeded to St. John’s House, where the Lord Bishop of the Diocese took the chair at a numerous meeting. His Lordship opened the proceedings of the day with an eloquent and appropriate speech, in which he took occasion to confute, and hold up to well-merited reprobation and contempt, the bare-faced fabrications and distortions by which enemies have lately attempted to calumniate the venerable Society for the Propagation of the Gospel.

We the less regret our inability to exhibit at length his Lordship’s observations, as these impotent efforts of malice have been elsewhere rebuked. But it will be our gratifying task, in laying before the world such proceedings as we have to record, to shew these misguided gainsayers the usual consequences of their artifices and endeavours to overthrow the cause of truth. They only cause an investigation, which tends to their disgrace, and

excites the friends of religion to greater exertions in favour of the calumniated object. Let the weight of their falsehoods be estimated by the fact, that at the meeting we are recording, it was announced, that the new subscriptions and donations (including the collection of the Cathedral) for the two Societies, but principally for the Society for the Propagation of the Gospel, amounted to 190*l.*, and there is reason to expect a farther increase. Let them also know, that other places in the Diocese have made, and others are contemplating, a similar effort. A holy emulation is roused, and will be felt through the whole Diocese.

*"The fires expanding as the winds arise,
Shoot their long beams, and kindle half
the skies."*

An address was then read by the Rev. J. Hodges, after which the resolutions were proposed and seconded with several animated speeches.

In the afternoon nearly sixty of the friends of the Societies dined together, the Lord Bishop taking the chair. He took occasion to reiterate what he had before earnestly pressed upon the attention of the meeting—the policy of interesting the laity, the tradesmen and others of the same class, in the societies connected with the Church. He observed, that though he was glad to see the larger subscriptions, yet he would encourage, and consider of the highest importance, the smaller tributes;—that he should like to see the friends of the Church coming forward in its cause from the plough, and from behind the counter, with their five

shillings, and their half-crowns; and he urged the clergy by no means to overlook these allies.

We must express our concurrence in the wisdom of this counsel; it displays a thorough knowledge of our strength and our weakness. We recommend it to the consideration of the zealous friends of the Church. And we call upon our Christian brethren of all ranks and callings, to offer their support, and testify their regard for these Societies, in our judgment best calculated to maintain and to diffuse that "form of sound doctrine," which tends, above all others, to restore man to that "image of God" in which he was created,—to promote the happiness of individuals,—to secure the peace of society,—to mitigate the evils of this present time,—and to place within our grasp the glories of eternity.

LIVERPOOL DISTRICT COMMITTEE.

The Committee are happy to observe, that the operations of the Society in the prosecution of its benevolent designs, as detailed in its last annual Report, will prove highly satisfactory to every member and friend of the institution; and they are led to hope, that the following statement of the number of books, tracts, &c. which, by their direction, have hitherto been distributed throughout this populous town and neighbourhood, will afford a full and satisfactory proof, that they have not been wanting in their humble, but earnest endeavours, by every means in their power, to promote the interests and usefulness of the Parent Institution.

Summary Account of Books, &c. issued from the Liverpool Depository.

	Bibles.	Testa- ments.	Prayer Books.	Bound Books.	Hist. & Bibl. Books.	School Books.	Cards.	Total.
From its first opening in May 1816, to 31st Dec. 1826. {	4346	3948	14604	1294	3787	108074	160718	296771
From 1st Jan. 1827, to the 31st Dec. 1827, inclusive. {	963	906	2486	1352	3442	14793	19250	43192
Total No. of Books, &c. dispersed by the Committee from May 1816, to 31st December 1827. {	5309	4854	17090	2646	7229	122867	179968	339963

Hence it appears that, during the last year, the demand for the Society's publications has been more urgent and extensive than at any former period; and that the total number of books, &c. which has been dispersed by the committee since their Depository was first opened in May 1816, to the 31st December 1827, amounts to 339,963; a number far beyond any calculation which had been previously made by the Committee, and which has greatly exceeded their most sanguine expectations.

From the numerous applications which have been made, and which still continue to be made, at the Depository, for our most excellent Liturgy, of which 2486 copies were dispersed in the preceding year; the Committee have reason to conclude, that a growing attachment to the National Church, and a more regular attendance on its worship, now happily prevail among the lower orders of the community.

To the religious education of the poor in the principles of the Established Church, which has ever been a primary object with the Society, every possible attention has, at all times, been paid by the Committee. The number of schools as noticed in the last Report, which have been supplied with the elementary tracts and papers of the Society, amounted to thirty-eight; and to these the Committee have great pleasure in announcing that two more are to be added, which, by a munificent act of the Corporation of Liverpool, have, in the course of the year, been erected for the education of 1200 children, (700 boys, and 500 girls,) so that the number of schools, within the District, which have been benefited by the Society's publications, is now increased to forty, in which about 6800 children are, at this present time, receiving the benefit of a Christian education.

In conformity with a standing order of the Committee, seventy-two Bibles, and the like number of Prayer-books, amounting in value to 12*l.* were given to fifty-four boys, and eighteen girls of the Blue Coat Hospital, who, by their good behaviour, during their respective terms of residence, had merited the approbation of the Governors of that most excellent charity, and thereby rendered themselves worthy of the gift.

With a view to extend the use of the Circulating Libraries which were granted last year, to such of the schools within the District as might apply for them, through their several Committees, it has been further resolved by the District Committee, that in order to promote the improvement of the higher classes in each school, a grant of books to the amount of 5*l.* shall be made to every school, (the Committee of which shall apply for the same,) consisting of not more than 100 scholars; and that the sum of one pound be added thereto, to all such schools as shall contain more than 100, and less than 200 children; and the further sum of one pound, in like manner, for every additional hundred."

Thus have the Committee endeavoured to provide for the instruction and information of the rising generation, in the hope that, under the Divine blessing, they may, by such means, be preserved from the baneful influence of those licentious publications which are daily issuing from the press, by which many have been seduced to "err from the truth, and to walk in the broad deceitful way that leadeth to destruction."

An application having been made to the Committee, by the Secretaries of the Mariners' Church, for a grant of Prayer-Books for the use of the said church; it was resolved, "that a grant of 150 Prayer-Books, amounting in value to 12*l.* 2*s.* 6*d.* be made to the Mariners' Church Committee for the use of the same; and that they be furnished with any additional number of Prayer-Books, or with Bibles, for the use of the sailors, upon paying the members' prices for the same."

Six Welsh Bibles have also been granted for the use of the patients in the Infirmary, at the particular request of the Treasurer.

With respect to the state of their funds, and the receipts and disbursements of the year, the Committee refer with no small satisfaction to the account of the Treasurer, which announces a balance in hand, amounting to 162*l.* 9*s.* 0*d.* In the appropriation of the means derived from their funds, to the furtherance of the important objects of the Society, the Committee are anxious to state, that a due regard to economy

has been observed, whilst, at the same time, the dissemination of religious knowledge throughout the District, has been assiduously, and, they trust, essentially promoted. With confidence, therefore, they now rely upon the continuance of that liberal support, which they have already experienced; and by which alone they will be enabled to meet the increasing demands of the public, and to extend and perpetuate the benefits of this truly Christian Charity.

HACKNEY DISTRICT COMMITTEE.

A numerous and respectable meeting of the inhabitants of Hackney, "Members of the Society for Promoting Christian Knowledge, or desirous of becoming so," was held, pursuant to notice from the Rev. Archdeacon Watson, the Rector, at the Mermaid Tavern, Hackney, on Monday, the 17th of March, for the purpose of considering the expediency of establishing a "District Committee of the Society for Promoting Christian Knowledge, for the parish of Hackney." The Rev. H. H. Norris took the chair in the absence of the Rector, supported by the Rev. E. Birch, the Rev. C. J. Heathcote, the Rev. E. Irish, the Rev. W. B. Rennell, the Rev. John Sinclair, and about 150 of the inhabitants.

The Chairman stated, that the Society for Promoting Christian Knowledge had now existed upwards of a century and a quarter, during which period it had been unceasingly employed in the circulation of the Holy Scriptures, and such other useful works as were calculated to disseminate sound religious instruction—the establishment of schools for the education of the poor—and the establishment and encouragement of Christian Missions in our Indian Empire. About twenty years ago, in consequence of a large religious excitement which manifested itself in this country, it was considered advisable to enlarge the sphere of the Society's exertions, by the formation of District Committees throughout the country. This measure was carried into effect to a considerable extent; but it was presumed that from the

proximity of the parishes in and about London to the Parent Society, it was not necessary to adopt it in respect of them, until the excellent example of the parish of Bishopsgate, a very few years since, had shewn with what great advantages the formation of District Committees was attended, even in the metropolis itself. Their utility consisted in causing the local wants of each neighbourhood to be more exactly ascertained and attended to—in causing the Society itself to be more generally known, and its funds more generally supported. For some time past it had been determined to propose the extension of these advantages to the parish of Hackney; and nothing had delayed the execution of this intention but the severe and protracted illness of the Rector. This meeting was now called at the express desire of the Rector, who had determined that no longer delay should take place as far as he was concerned. The Chairman then proceeded to read the regulations which the Parent Society had established for the formation of District Committees, and announced to the meeting, that he had applied to the Lord Bishop of the Diocese, who had undertaken to become the Patron of the institution.

The following gentlemen then addressed the meeting, proposing resolutions for the formation of a District Committee, in conformity with the regulations of the Society, and urging their adoption as a most effectual means of strengthening the hands of the Parent Society, and providing for the more effectually carrying into execution in the immediate neighbourhood, all its excellent objects:—viz. Messrs. Clark, Powell, C. Hensley, Skinner, Turner, Freese, John Marshall, Powles, R. Hunt, P. Cazenove, Pulley, and Warburton. The whole of which resolutions were passed unanimously, and a liberal subscription entered into. A Committee, consisting of the Clergy of the three districts into which Hackney is divided, and about twenty of the inhabitants, was appointed for conducting the concerns of the institution.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

ROCHESTER DIOCESAN SOCIETY.

A PUBLIC meeting for the purpose of forming a Diocesan Society (separate from the District Committee) in aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, was held at Rochester, on Thursday, March 27th, which was most respectfully attended. After the very Rev. the Dean of Rochester had taken the chair and opened the meeting, the first resolution for the establishment of a separate Diocesan Society was moved by the Hon. and Rev. F. Hotham, and seconded by the Rev. G. Harker, in a warm and animated speech, in which he stated the beneficial results of the Society's exertions, and more especially in India.

The second resolution, for appointing the Lord Bishop of this Diocese the President, was moved by the Rev. D. F. Warner, and seconded by the Rev. W. T. Staines.

S. Baker, Esq. moved the third resolution, nominating the Vice-President, which was seconded by Dr. Rowlands.

The fourth resolution, for the appointment of a Committee and Officers, was moved by T. Saunders, Esq. and seconded by the Rev. R. Whitehead, who trusted that the effect of this meeting would operate as a stimulus upon the efforts of all who felt interested in a cause so excellent.

The sum of nearly 70*l.*, including 8*l. 3s.* collected at the doors, was immediately raised, and it is trusted that the funds will be still more augmented by additional contributions among the members of the Church of England.

DEANERY OF ACKLEY.

This Committee have put out an appeal in aid of the objects of the Society, grounded upon the following statement:—"That between the autumn of 1825 and the spring of 1826, the Bishop of Nova Scotia, Dr. Inglis, during a journey by land and sea of five

thousand miles, consecrated forty-four Churches, which had been materially assisted by the funds of this Society; and arrangements were made for the erection of many more. The important institution of King's College, Windsor, in that Diocese, has been greatly aided from the same source. The National Schools at Halifax and St. John's, under the sanction of the Society, are introducing this powerful instrument of education into the most remote part of the colonies. In the vast and important Diocese of Calcutta, Bishop's College at that place, founded it may be truly said by the bounty of this Society, though liberally assisted from other quarters, is reported to be in a progressive state of prosperity and improvement, yet cramped, in its momentous efforts, by deficiency of funds. Lastly, at sixteen schools in the neighbourhood of Calcutta, not less than 1280 native boys are receiving from the Society the blessings of education.

In reference to the above Societies we subjoin the following letter:—

MR. EDITOR,—I cannot but think that a very small abridgement of the General Annual Reports of the Societies for Promoting Christian Knowledge, and Propagating the Gospel, in the cheap form of a Tract, might be circulated with much benefit, by the Ministers of country parishes, among the farmers and other respectable and intelligent members of their congregations. It might merely give a short sketch of the rules and designs of the Societies, with some of the most interesting matter contained in the Reports. This, I think, in conjunction with occasional allusions from the pulpit, would be of incalculable service in the cause.

I am, Sir your obedient servant,
A MEMBER OF THE SOCIETIES.
March 18th, 1828.

NATIONAL SOCIETY.

April 9th, 1828.—St. Martin's Vestry. At a meeting of the General Committee, the Schools of the following

places were received into union:—viz. Illingworth, Halifax; St. George's District, Sheffield; Pendle, Lanc.

Penter, near Bangor; Withyam, Sussex; and the following grants were made, viz. Aysgarth, N. York, 70*l.*; Uttoxeter, Staffordshire, (conditionally) 100*l.*; Randwick, Gloucestershire, (conditionally) 30*l.*; Lantegloss, near Fowey, (conditionally) 50*l.*; Illingworth, 70*l.*; St. George's, Sheffield, (conditionally) 100*l.*

CITY OF LONDON NATIONAL SCHOOLS.

The Lord Mayor has kindly given permission for the children of the above Schools to be examined in the Egyptian Hall, on Friday the 16th of May. The examination will commence at a quarter past three; after which, the friends of the Institution will dine at the City of London Tavern.

POLITICAL RETROSPECT.

DOMESTIC.—THE KING.—His Majesty's health continues to improve, and the recovery of his strength is such as to gratify the feelings of every loyal subject.—The drawing-room on the twenty-third ult. was numerously attended.

FINANCE AND REVENUE.—The Finance Committee have commenced their inquiries with great activity and perseverance. The Bill passed in 1809, authorising persons above thirty-five years of age to convert funded property into life annuities, is recommended for repeal. The real value of such annuities has been found so far to exceed the estimated, as to render the measure very injurious to the public.

The improvement of the revenue of the year preceding the 5th of April, 1828, has been very considerable, and the surplus of the income of this, beyond that of the year before it, exceeds one million sterling. The revenue of the quarter ending on the 5th of April last is 9,898,361*l.* and exhibits an increase above that of the corresponding quarter in the year 1827, of more than 558,000*l.* During the last of these periods there is an improvement under every head of revenue, except that termed Miscellaneous, which shews a small deficiency of about 19,000*l.*

PARLIAMENT.—The recess has not been suffered to pass unemployed. Various important measures were submitted to the consideration of the members of both Houses previous to the adjournment.—Since their re-as-

sembly these have been brought forward for discussion and adoption.—We particularize one before-named,—substituting a Form of Declaration, in lieu of the Corporation and Test Acts. This has met with almost unanimous approval in both Houses, and will probably have received the Royal sanction before this comes from the press. Another, for the better security of real property in our mighty East Indian Empire. One for the better regulation of the law of distress and replevin in Ireland, the unhappy situation of which country has invited the serious attention of both Houses to other measures now only in suggestion, and therefore such as we cannot record, but of which some will certainly be adopted for the amelioration of the sufferings experienced in that part of the United Kingdom. Laws for the disfranchisement of the corrupt Boroughs of East Retford and Penryn, and the supply of anatomical subjects to our schools of surgery and dissection—the latter highly necessary for the protection of a science important to every individual, and both requisite to diminish crime and promote purity of morals. The means of encouraging pauper emigration continues to engage Mr. W. Horton's attention.

The Duke of Wellington has brought forward his projected improvement of the Corn Laws. The measure is by no means a new one. It is merely a modification of the former scale of duties, as will appear from the annexed table.

IMPERIAL MEASURE.			WINCHESTER MEASURE.		
	Proposed.	Bill of 1827.		Proposed.	Bill of 1827.
	<i>s. d.</i>	<i>s. d.</i>		<i>s. d.</i>	<i>s. d.</i>
52 and under	53 .. 34 8 .. 40 8		50 and under	51 .. 34 0 .. 40 0	
53	— 54 .. 33 8 .. 38 8		51	— 52 .. 33 0 .. 38 0	
54	— 55 .. 32 8 .. 36 8		52	— 53 .. 32 0 .. 36 0	
55	— 56 .. 31 8 .. 34 8		53	— 54 .. 31 0 .. 34 0	
56	— 57 .. 30 8 .. 32 8		54	— 55 .. 30 0 .. 32 0	
57	— 58 .. 29 8 .. 30 8		55	— 56 .. 29 0 .. 30 0	
58	— 59 .. 28 8 .. 28 8		56	— 57 .. 28 0 .. 28 0	
59	— 60 .. 27 8 .. 26 8		57	— 58 .. 27 0 .. 26 0	
60	— 61 .. 26 8 .. 24 8		58	— 59 .. 26 0 .. 24 0	
61	— 62 .. 25 8 .. 22 8		59	— 60 .. 25 0 .. 22 0	
62	— 63 .. 24 8 .. 20 8		60	— 61 .. 24 0 .. 20 0	
63	— 64 .. 23 8 .. 18 8		61	— 62 .. 23 0 .. 18 0	
64	— 65 .. 22 8 .. 16 8		62	— 63 .. 22 0 .. 16 0	
65	— 66 .. 21 8 .. 14 8		63	— 64 .. 21 0 .. 14 0	
66	— 67 .. 20 8 .. 12 8		64	— 65 .. 20 0 .. 12 0	
67	— 68 .. 18 8 .. 10 8		65	— 66 .. 18 0 .. 10 0	
68	— 69 .. 16 8 .. 8 8		66	— 67 .. 16 0 .. 8 0	
69	— 70 .. 13 8 .. 6 8		67	— 68 .. 13 0 .. 6 0	
70	— 71 .. 10 8 .. 4 8		68	— 69 .. 10 0 .. 4 0	
71	— 72 .. 6 8 .. 2 8		69	— 70 .. 6 0 .. 2 0	
72	— 73 .. 2 8 .. 1 0		70	— 71 .. 2 0 .. 1 0	
73	— 74 .. 1 0 .. 1 0		71	— 72 .. 1 0 .. 1 0	

TRADE AND COMMERCE.—The reports from the manufacturing districts are very cheering. In most of these seats of industry there is full employment for the labourers, and in some the demand for labour exceeds the supply. The orders are large, both for home consumption and exportation; and as these have grown progressively, from a state of most appalling inactivity, there is every reason to hope that the effects of that tremendous shock which about two years since seemed to threaten destruction to our commerce and manufactures, have passed away; and that the national prosperity will soon be restored and generally felt.

The importation of foreign wool has exceeded that of any preceding year of peace, and as very little of this is exported again in a raw state, it proves the flourishing situation of this manufacture. The quantity imported from New South Wales and Van Diemen's Land continues to increase, and attest the great improvement of those colonies.

AGRICULTURE.—The mild state of the weather during the winter has been particularly favourable to the preservation and application of green food; and the general state both of herd and the flock is exceedingly good; the fall of lambs large and with very

little loss; and the ewes in a state to afford them a full supply of nourishment. The operations of the spring quarter have been carried on with great success, and warm weather is alone wanting to give the most promising appearance to every kind of vegetation. The wheat in particular exhibits the unfavourable effects of cold winds and frosty nights. In a tour of several hundred miles, which we have just finished, we remarked this every where; yet the plant is neither thin nor feeble, but it wants warmth, the beams of the sun and a genial atmosphere.

FRANCE.—The Government of this country continues to augment her warlike preparations. The force now collected at Toulon is large, including a fleet of ships of war, a large convoy of transports and store-ships and land forces, in number more than twenty thousand of all arms. The destination is avowedly Algiers, where the Dey appears by no means intimidated. His corsairs are sent out in every direction, and with the most annoying intentions to the subjects of France.

The revenue is reported to exceed the estimates of the past year, but the demands for the public service of the ensuing year are such as to induce the Government to invite proposals for a

new loan of four millions of rentes, *i. e.* a loan whose interest shall amount to that sum.

SPAIN.—The King has not returned to Madrid. The disorders and tumults which have so long disturbed this fine country still continue. Discontent, violence, and oppression prevail every where, but without any regular impulse, or powerful effect, to raise one party to such influence as might crush the other, and secure one system of rule. Yet, amidst all this weakness and misrule, attempts are making to set Don Carlos, the brother of Ferdinand, on the throne of Mexico:—A fleet is preparing at Cadiz, and transports are taking up at Bourdeaux, to transport the forces which have been long collecting in Cuba, avowedly for this purpose.

PORTUGAL.—The first violent measures having been carried, delays which might have been anticipated, have arisen; nor is the future administration likely to be one of ease. The constitutional party, though suppressed, is not weak, either in Lisbon or Oporto, and means are found to hinder what cannot be prevented. The absolute party, weak in talents, and men habituated to business, have not been able to fill the necessary offices; and constitutionalists have been compelled to remain in their functions in spite of their inclinations. The government is distressed for money, and finds its efforts paralyzed for want of it. The constitutional hymn is prohibited, and the Chamber of Deputies dissolved. The energy of the British minister has calmed the apprehensions of our fellow subjects there.

TURKEY AND HER CONNEXIONS.—These continue to be deeply interesting, but involved in great obscurity. That the ultimate views of Britain, France, and Russia, for the liberation and protection of Greece, remain unchanged, we have no doubt; some alteration in the means by which that is to be received is required; and some other nations have manifested an evident intention of interference. Austria is moving her troops towards Servia, and in considerable numbers, but without any alarm to the Sultan. Prussia has reinforced her army, and a new levy of sixty-five thousand men,

and appears in close connexion with her last-mentioned neighbour.

The Sultan has conceded an armistice to the Greeks, who under their President the Count Capo d'Istria, are exerting themselves to suppress piracy, (a crime no less injurious to their existence than to the commerce of the States of civilized Europe,) and to regulate their internal state.

The permanency or final benefit of this armistice may be doubted, especially whilst Ibrahim Pacha, with his Arabs, remain in the country. From thence he contrives, as he can find opportunity, to convey his wretched captives as slaves to Egypt; nor have the commanders on that station been able to prevent the one by force, or obtain the restoration of the other by treaty.

In the mean time, the ferocious character of the Sultan is not in the least altered. The Christians in Constantinople have been required to submit themselves to the Greek and American patriarchs there, of the Sultan's appointment or approbation; and their refusal has been followed with banishment. Many thousands, whose religious creed differed from these standards, have been driven in the most complete state of destitution and misery, into the interior of Asia Minor.

The centre of all the Turkish preparations for war is Adrianople; no body of forces has been pushed beyond the Danube; the banks of that river seemed destined to be the theatre of hostilities, and thither the troops, lately acting against the Greeks, can with great facility direct their march. The extent of Turkish territory north of the Danube must instantly fall under the dominion of the Czar, who has appointed the Governor of Odessa to the government of these provinces—a very wise measure, whether they are occupied for a longer or shorter period.

The embarrassments of the Turkish government from the want of money is extreme. The farther depreciation of the circulating medium has been resorted to, and a new coinage, 15 per cent. less in value, has been issued. The Turkish zequin now current is of exactly half the value of that circulated thirty years ago.

UNITED STATES.—The official report of the state of the finances is very promising, and asserts that the whole of the public debt now in existence

will be paid off by the year 1835, by the continuance of the grant of ten millions of dollars, annually appropriated for that purpose.

TEST AND CORPORATION ACTS.—CORRECTED SPEECH OF THE BISHOP OF DURHAM.

A very misrepresented statement of the Bishop of Durham's speech upon the repeal of the Test and Corporation Acts having appeared in most of the papers, we deem it right to present our readers with the more accurate transcript, put forth in the *Mirror of Parliament*.

“MY LORDS, on a question of such a kind, and of such importance to the great interests of Church and State, as that which is now before us, your Lordships will probably not be surprised that more than one of the episcopal bench should be desirous of offering their opinions; and although much of what I might have been disposed to say has been anticipated by the Most Reverend Prelate who spoke earlier in the debate, and by the Right Reverend Prelate who has just sat down, yet, considering not only the magnitude of the question itself, but the manner in which it has been treated, both in and out of Parliament, by its advocates on the one hand, and its opponents on the other, I cannot but feel anxious briefly to state to your Lordships the grounds and reasons of the vote I intend to give.

“My Lords, I have laboured with great earnestness and sincerity to satisfy myself that the measure now proposed may be acceded to, with safety and with credit to the Established Church. And I should have had less difficulty in bringing myself to that persuasion (as at length I have done), had not some of the advocates of the Dissenters, and the Dissenters themselves, in their petitions to Parliament, and other accredited documents, grounded their pretensions upon certain abstract rights, to which I cannot possibly accede. It has been assumed, that it is a natural, inherent, and inalienable right, belonging to every member of the community, to be

deemed eligible to offices of trust and power in the state, without regard to his religious opinions; and even if his opinions be diametrically opposite to those which the state has adopted as its own. Such a principle as this can only be admissible in some state of society wholly different from that in which we are placed; in some imaginary state, some Utopian commonwealth, or, rather, in some state antecedent to the formation of any regular government whatsoever. In a state like ours, where, for ages, there has subsisted an established mode of government, founded upon principles altogether opposite to these notions, I conceive that all such reasoning on them is misplaced and irrelevant; nor can it be necessary on this occasion to attempt to refute them. In themselves, I hold them to be altogether fallacious and visionary; and if they were ever to be advanced in this House as fit topics of discussion, I should be ready to encounter them. But, at present, they need not be even taken into consideration; nor shall I waste either your Lordships' time or my own, with any further notice of them. Any trouble of this kind is indeed spared (and I am glad that it is so) by the very Bill itself now brought before us; the preamble to which distinctly and unequivocally recognises the true and only sound principle on which the whole discussion should rest. The preamble sets forth, that the Protestant Episcopal Church of England is established permanently and inviolably. This is the principle which I mean, therefore, to assume in the present inquiry. I ask no more, and I can be content with nothing less.

“It is impossible, however, my Lords, to separate this question from historical evidence. But my Right Reverend Friend has gone so fully into this part

of the subject, that I need not do more than take a very general and cursory view of it. It will be sufficient to remind your Lordships (and it is the one main point on which I would insist), that the history of our country clearly shows the connexion between religion and government, the inseparable alliance between Church and State, to have been the fundamental basis of our political constitution from its earliest periods—certainly, ever since we have been a Christian community. Your Lordships well know what was the state of the case from the sixth to the sixteenth century, during the domination of Papal power. I need not enumerate the statutes against heresy during that period, nor the various coercive measures adopted, to prevent any one from moving even his little finger against the authority of the Church of Rome—measures and enactments somewhat more oppressive than mere exclusion from offices of trust and power. Thank God, those times are past; but we may be thankful also, that those who liberated this country from such tyranny and oppression, did not, in so doing, discard religion from its place, nor separate it from its union with the State. It was the glory of the Protestant Reformation in this country, or rather, I should say, it was its peculiar felicity, providentially so, that it was enabled to preserve the Church entire, and to maintain its connexion with the State, by uniting both under one supreme head—the Sovereign of the realm. In this respect, few, if any, of the foreign churches that embraced the Reformation experienced the same advantages. These advantages, my Lords, might have been continued, by the exclusion of Papists only from office, had not dissatisfied and turbulent spirits arisen between that period and the Restoration, by whom the church and the monarchy were overthrown. On the Restoration, it was found necessary to exclude these also. Thence arose the Test laws, which, whether or not they were, in the first instance, directed chiefly against the Papists, were certainly, afterwards, by the Toleration Act, applied to the exclusion of Protestant Dissenters also. At the Revolution, the great statesmen who placed

King William on the throne, found it necessary to renew and re-establish the connexion between the Protestant Episcopal Church and the State, and to determine that such connexion should be permanent and inviolable: not only to ward off present and immediate dangers, but effectually to guard against the recurrence of such evils as has been, for so long a time, experienced.

“ It appears, then, my Lords, that these Acts, now so much spoken against, originated really in state-necessity, using that term in its proper and most favourable acceptation. They were, in truth, measures of self-defence—defence, that is, of the constitution itself, and, consequently, of the best interests of the whole community. And thus matters have continued to the present day. The Established Church is still an integral part of the constitution, and under this system our country has attained to the highest degree of national prosperity. Nor is it difficult to discern why our Protestant Episcopal Establishment has obtained this preference and ascendancy; experience having amply proved, that it is, of all others, the best adapted to the political form of Government with which it is united, and best harmonizes with all its civil institutions.

“ Upon this principle, my Lords, it is evident that the Test laws were founded. From the evils that had been experienced, both before and after the Reformation, it was deemed necessary to confine offices of power and trust to members of the Established Church. And this being determined upon, the sacramental test was resorted to, simply as the most direct and unequivocal evidence of church-membership. There was, evidently, no intention to compel any man to take the sacrament against his conscience: but it was conceived, that every person in communion with the Church, must be in the habit of performing that duty, and could have no difficulty or scruple in complying with it. And when viewed simply in this light, I own I cannot regard it as deserving of all that obloquy and vituperation that have been cast upon it. I have no great partiality, my Lords, for this particular test; but I cannot help saying thus much, to rescue from

unmerited and unmeasured reproach, some of the greatest and best men who have vindicated this, now so obnoxious, measure. My Lords, when I find such men as Bishop Sherlock, with a host of others, only lesser luminaries than himself, coming forward in its defence, I am inclined to pause before I join in ascribing to it all the profanation and impiety which have been charged upon it. And whoever reads the masterly tract of Bishop Sherlock upon the subject, will find that, in his defence of it, not a trace can be discovered of irreverence towards that solemn and sacred ordinance. Yet, my Lords, as I have just said, I am not disposed to uphold the use of this ordinance for such purposes. Were it only used by persons in communion with our Church, or by persons accustomed to use it, independently of any secular object, no profanation, perhaps, could fairly be charged upon it; and I should be at a loss to perceive the harm of merely producing a certificate that it had been so performed. But this is, evidently, no longer the case. It is no longer a decisive proof of church-membership, nor, indeed, was it ever entirely so, since there were many conscientious Dissenters, in former times, who did not object to receiving this sacrament in our church. We know also, that it is continually taken (if at all), merely as a qualification for office, and not unfrequently, it is to be feared, under circumstances that indicate even an intentional desecration of it. Its continuance, therefore, certainly may give occasion to scandal and offence; and I believe a great majority of our own clergy feel this so strongly, as to be far from disinclined to abandon it, and to provide some less exceptionable substitute in its stead.

"The substitute, my Lords, proposed in this Bill, is a political, instead of a religious test—not proving church-membership, but disclaiming hostility to the Church. Its primary object, however, is the same—that of giving security against injury or molestation to the established religion of the State; which is to be done by a prescribed form of words, instead of a religious rite. How far the declaration, as it now stands, may be deemed sufficient for that purpose, or what other pro-

visions or amendments in the Bill may be desirable for carrying it more completely into effect, may be points for consideration when the Bill goes into a Committee. At present, my Lords, I confess, the greatest security I look to, in the Bill, is that which is contained in its preamble. So distinct and positive an affirmation, by the two Houses of Parliament, and, eventually, by the Sovereign himself, (should this Bill pass into a law), that our Protestant Episcopal Church is established permanently and inviolably, cannot, I should hope, but have its due weight upon the public mind. It will show that, in the view and intention of the legislature, this union of the Church with the State, as an integral part of the constitution of the realm, is not to be disturbed. I conceive, also, that the declaration itself, to be taken by the parties concerned, ought, in fair construction, to be understood, in connexion with the preamble, as pledging the individual to an acquiescence in that acknowledgment.

"My Lords, I have made these observations, from the anxious desire of not being considered, by my concurrence in this measure, as compromising this great and fundamental principle. And I am the more anxious in this respect, from a firm conviction that, under Providence, the Church of England is, at this moment, and has been, ever since the Reformation, one of the strongest bulwarks of pure Christianity, not only in this country, but throughout the Christian world. But, in claiming thus much for our national Church, I do not mean to disparage or depreciate the pretensions of those who separate from us. I cannot forget what obligations we owe to them in literature, in arts and sciences, in religion, in biblical criticism, and even in government itself. No one can more willingly recognise these services than I do. Many such there have been among them, and many such, I trust, there still are. Yet, I persuade myself, that such men, when not under the influence of agitators unlike themselves, will be most ready to allow the necessity of upholding that fabric of civil and ecclesiastical polity which has so long subsisted among us, even for their own sakes. They cannot be so

unread in the history of our own country, as not to know the evils that ensued on the overthrow of our Church and Monarchy, during the Commonwealth. They cannot but know, that when, on that overthrow, a struggle took place for the ascendancy, the party that first prevailed denied toleration to the rest; and the party that next succeeded were still more intolerant than their predecessors. I could mention to your Lordships innumerable publications, in those times, written expressly against toleration and religious liberty. And what could be expected now, if our present establish-

ments were subverted? Under which of the several parties that might then prevail, do the various bodies of Dissenters imagine that they would be more secure, or enjoy a greater portion either of civil or religious freedom?

"My Lords, I will not trouble your Lordships with further observations, having been only desirous to express my own strong feelings, as to the necessity of upholding, permanently and inviolably, our long-established and venerable institutions in Church and State, and the reasons which induce me to concur in the second reading of the present Bill."

ECCLESIASTICAL INTELLIGENCE.

CHURCHES.—**PORTSEA.**—The new Church of All Saints, Portsea, has been consecrated by the Lord Bishop of Winchester, and opened for divine service. It is a Gothic structure, of the style of the fourteenth century. The eastern window of painted glass has been presented by the Rev. C. B. Henville, the Vicar.

SOUTHAMPTON.—The Parish Church of St. Michael, Southampton, was re-opened for Divine service by the Bishop of Winchester on the day following the consecration of the new Church of All Saints, Portsea. The Sermons on both occasions were preached by his Lordship.

STAINES.—The foundation stone of a new Church has been laid in the parish of Staines. The building will be of plain Gothic, and will contain 1000 sittings.

GOLCAR.—The first stone of a new Church in the township of Golcar, and parish of Huddersfield, was laid on the 13th of March last, by the Rev. J. C. Franks, the Vicar. The population of the township amounts at present to about 3000. The building will be erected by His Majesty's Commissioners for building New Churches.

CLERICAL APPOINTMENTS.

Name.	Appointment.	County.
Bayne, Thomas Vere.....	Mast. of Warrington School.....	Lancaster.
Durwall, F.	Mast. of Birmingham Grammar School	Warwick.
Edwards, John	Mast. of Bury St. Edmunds Grammar School	Suffolk.
Grant, Robert.....	Fell. of Winchester College.	
Hill, John Oakeley.....	Mast. of Monmouth Grammar School	Monmouth.
Lee, B.	Chapl. of Huntingdon Gaol	Hunts.
Monk, Edward Gould.....	Mast. of Newport Grammar School	Essex.
Pope, Thomas	Conduct of Eton College.	
Rogers, Aaron	Chap. to H. M. S. <i>Sybille</i> .	
Wasse, Samuel	Mast. of Sherborne Grammar School	Dorset.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Atkins, H.	{ V. of Arreton, I. of Wight to Preb. of Wyndham, in Cath. Ch. of Chichester.	Hants	Winches.	J. Fleming, Esq.
Atkinson, John W.	Barham, P. C.	Kent	Rochester	C. Milner, Esq.
Barker, James	Great Abington, V.	Camb.	Ely	T. Mortlock, Esq.
Bond, William	South Petherton, V.	Somerset	B. & W. D. & C. of Bristol	
Boteler, E.	Chingford, R.	Essex	London	Mr. Heathcote
Brotherhood, W.	{ Rothwell, V. with Orton Chap.	{ Northam	Peterb.	{ Rev. W. Smyth, and W. T. Smyth, Esq.
Deane, J.	Bittadon, R.	Devon	Exeter	Bp. of Exeter
Dixon, Richard	{ Niton, R. Isle of Wight and Godshill, V.	Hants	Winches.	Queen's Coll. Oxford
Dowdeswell, C.	Beoley, V.	Worcester	Worcester	W. Holmes, Esq.

Name.	Preferment.	County.	Diocese.	Patron.
Fowle, Henry	Durrington, P. C.	Wilts	Salisbury	D. & C. of Winchester.
Gooch, Charles John	South Cove, R.	Suffolk	Norwich	Sir T. S. Gooch.
Herring, Thomas	Great Braxted, R.	Essex	London	C. C. C. Cambridge.
Hobart, Hon. H. L.	{ Dean of Windsor, to Wantage, V.	Berks	{ Pec. of D. & Cns. of	{ Dean & Canons of Windsor
Hodges, T. F. A. P.	Tarrant Rawston, R.	Dorset	Bristol	Sir J. W. Smith, Bt.
Hopkinson, John ..	Etton, R.	Northam.	Peterb.	Earl Fitzwilliam.
Jackson, William ..	Lowther, R.	Westmor.	Carlisle	Earl of Lonsdale.
Jones, John	Holyhead, P. C.	Anglesea	Bangor	Jesus Coll. Oxford.
Langston, S. H. ..	Aston Sandford, R.	Bucks	Lincoln	Mrs. Barber.
Marriott, Thomas ..	Stowell, R.	Somer.	{ Bath & Wells	{ W. M. Dodington, Esq.
Mortlock, Henry ..	Farthingston, R.	Northam.	Peterb.	Bp. of Lincoln.
Penfold, Saxby, D. D.	Trin. Ch. St. Mary-le-bone	Middlesex	London	The King.
Polwhele, William ..	St. Anthony, West, V.	Cornwall	Exeter	Lord Chancellor.
Rudge, James	Hawkchurch, R.	Dorset	Bristol	{ W. W. Wyndham, Esq.
Seabrook, Thomas	Wickhambrook, V.	Suffolk	Norwich	Lord Chancellor.
Severne, F.	{ R. of Kyre Magna to Abberley, R.	{ Worcest.	Heref.	{ E. Pytts, Esq. H. Bromley, Esq.
Shackleton, H. J.	{ Plumstead, V. with East Wickham Chap.	Kent	Rothes.	J. Kipling, Esq.
Steel, John	Cowbit, P. C.	Lincoln	Lincoln	{ Devises of Mrs. Miller.
Trevelyan, G.	Treborough, R.	Somerset	Bath & W.	Sir J. Trevelyan, Bt.
Tyndall, G.	Holywell, P. C.	Oxford	Oxford	Merton Coll. Oxf.
Walpole, Robert ..	Christ Church, Distr. R.	Middlesex	London	The King.
Webber, Charles	{ Preb. of Highley, in Cath. to Amport, V.	Church of Chichester.	Bishop of Chichester.	
White, H. Weir ..	Bodedern, P. C.	Hants.	Winchest.	D. & C. of Chichest.
Wodsworth, Charles	Preb. of Hoxton, in Cath.	Anglesea	Bangor	Jesus Coll. Oxford.
		Ch. of St. Paul, Lond.	The King.	

CLERGYMEN DECEASED.

Bartlett, Nathaniel	Closworth, R.	Somerset	B. & W. H. W. Portman, Esq.
Barwis, J.	Aslackby, V.	Lincoln	Lincoln
Bateman, Samuel ..	Farthingston, R.	Northam.	Peterbor' Bishop of Lincoln.
Collier, R.	Upton Snodbury, V.	Worcest.	Worcest. Rev. H. Green.
Cornwallis, C.	South Cove, R.	Suffolk	Norwich Sir T. S. Gooch.
Deane, George	Kingston Bagpuze, R.	Berks.	Salisbury St. John's Coll. Oxf.
Driffield, W. W.	{ Southchurch, R. & Erwarton, R.	Essex	Cant. Pec. Abp. of Canterbury.
Dyer, W. C.	{ Abbot's Roding, R. & Leaden Roding, R.	Suffolk	Norwich L. M. Chedworth.
Fawcett, J. H.	{ Student of Christ Church & Bensington, P. C.	Essex	{ T. Dyer, Esq. Lord Chancellor.
Hatch, Thomas	{ Washington, V. & Old Shoreham, V.	Oxford	{ D. & C. of Christ Church, Oxford.
Herring, Thomas ..	North Elmham, V.	Sussex	Chichest. Magd. Coll. Oxford.
Hill, John	Hennock, V.	Norfolk	Norwich R. Mills, Esq.
Hughes, Henry	{ Llangeffin, R. & Llanvethy, R.	Devon	Exeter H. Hill, Esq.
Hyde, George H.	{ St. Martin, R. with St. Mary, R. and Holy Trin.	Anglesea	Bangor Bishop of Bangor.
Lear, Thomas	R. Wareham	Dorset	Bristol Earl Rivers.
	{ Preb. of Wyndham, in Cath. & Chilmark, R.		Church of Chichester. Bishop of Chichester
Pemberton, Wm.	Burgate, R.	Wilts.	Salisbury Earl of Pembroke
Place, Harry	& Barton, V.	Suffolk	Norwich J. Thorpe, Esq.
Scott, John, D. D.	Marnhull, R.	Camb.	Ely Bishop of Ely.
Suckling, Horace ..	Deanery of Lismore	Dorset	Bristol Rev. H. Place.
	Barsham, R.	Suffolk	Norwich The King.

Name.	Residence.	County.
Foster, R.	Barton-upon-Humber	Lincoln
Gordon, Robert	Seampton	Lincoln
Harling, John	Whitby	York
Jocelyne, J.	Creton	Northampt.
Lithman, William	Longframlington	Devon
Phillips, John	Membury	Devon
Pickering, L.	Bulkington, Curacy	Warwick
Whitby, Thomas	Creswell	Staffordshire

UNIVERSITY INTELLIGENCE.

OXFORD.

The Proctors for the ensuing year have been presented in Convocation by the Heads of their respective Colleges, and severally sworn and admitted into office by the Vice-Chancellor:—

Senior Proctor.—Rev. William Arundell Bouverie, M. A. Fellow of Merton Coll.

Junior Proctor.—Rev. Charles Litchfield Swainson, M. A. Fellow of St. John's College.

Mr. Bouverie nominated for his Proctors the Rev. Henry William Buckley, M. A. and the Rev. George Tyndall, M. A. Fellows of Merton College; and Mr. Swainson nominated the Rev. Henry Arthur Woodgate, M. A. and the Rev. Edward Parris New, M. A. Fellows of St. John's College.

The Examiners appointed by Dean Ireland's Trustees have signified to the Vice-Chancellor, that they have elected Edward Massey, Commoner of Wadham Coll. a Scholar on that foundation.

Walter John Trower, B. A. and Geo. Anthony Denison, B. A. of Christ Church, and Charles Neate, B. A. of Lincoln Coll. have been elected Fellows of Oriel Coll.

Mr. Robert John Rolles has been admitted actual Fellow of New Coll.

The Rev. Richard Sankey, M. A. Scholar of Corpus Christi Coll. has been admitted a Fellow of that Society.

The Rev. Jos. Dornford, M. A. Fellow of Oriel Coll. has been approved as a Public Examiner in *Litteris Humanioribus*; and the Rev. Robert Walker, M. A. of Wadham Coll. as a Public Examiner in *Disciplinis Mathematicis et Physicis*.

The Rev. Edward Burton, M. A. late Student of Christ Church, has been appointed Bampton Lecturer for the year 1829.

At a convocation holden to elect a Curator of the Sheldonian Theatre, in the room of the late Dr. Marlow, President of St. John's Coll. the Rev. D. Jenkyns, Master of Balliol Coll. and Vice-Chancellor of the University, was unanimously chosen.

Degrees Conferred.

BACHELORS IN DIVINITY.

Rev. Thomas Arnold, late Fellow of Oriel Coll. Head Master of Rugby School.
Rev. George Dineley, Worcester Coll.
Rev. And. Edwards, Fellow of Magd. Coll.
Rev. Thos. Farley, Fellow of Magd. Coll.

BACHELORS IN CIVIL LAW.

Rev. Hen. John Elliman, Wadham Coll.
Hon. John Duncan Bligh, Fellow of All Souls' Coll.

MASTERS OF ARTS.

Thomas Lovell Beddoe, Pembroke Coll. grand compounder.
Sam. Platt, Magd. Hall, grand compounder.
Rev. B. J. Harrison, Student of Ch. Ch.
Rev. Geo. Wells, Demy of Magdalen Coll.
J. G. H. Bourne, Fell. of Magdalen Coll.
John Lodge, Brasenose College.
James North, Brasenose College.
Rev. George Harcison, Lincoln Coll.
Rev. John Keal Biging, St. John's Coll.
Charles Woodward, Magdalen Hall.
Rev. W. Latimer Neville, Queen's Coll.
Rev. Ch. Maybery, Scholar of Jesus Coll.
Henry Williams Hall, Oriel College.
Henry Moresby, Exeter College,
Geo. Riggs, Taberdar of Queen's Coll.
Hon. John Mitford, New Coll.
Rev. Anth. Lewis Lambert, Trinity Coll.

BACHELORS OF ARTS.

Walter John Trower, Christ Church.
Lord Edward Thynne, Oriel Coll.
Rich. Clayton Browne, Brasenose Coll.
Hen. Geo. Pauncefote Cooke, Exeter Coll.
T. F. Laurence, Fell. of St. John's Coll.
George Adams, Fellow of St. John's Coll.
John Gaselee, St. John's College
William Hardy Vernon, Magdalen Hall.
John Bidgood Bennett, Magdalen Hall.
Robert Atherton Hornby, Oriel College.

MARRIED.

Rev. Bradford Denne Hawkins, Fellow of Pembroke Coll., to Sarah, only daughter of Robert Hopkins, Esq. of Tidmarsh, near Reading.

CAMBRIDGE.

A Grace has passed the Senate to appoint the Rev. Wm. Whewell, M. A. Fellow and Tutor of Trinity College, Professor of Mineralogy in the room of the Rev. J. S. Henslow, now Professor of Botany.

The following Graces have also passed the Senate :

To appoint the Trustees of the Plumian Professorship, Dr. French, Dr. Turton, Mr. Turnbull of Caius, Mr. Croft of Christ's, Mr. Peacock and Mr. Sheepshanks of Trinity, Mr. Gwatkin and Mr. Maddy of St. John's, Mr. Griffith of Emmanuel, Mr. Ramsay of Jesus, Mr. King of Queen's, Mr. Power of Clare, and Mr. Hall of Magdalene, a Syndicate to report on the propriety of augmenting the salary of the Plumian Professor, and on the regulations which it will be advisable to adopt for the future management of the Observatory.

To appoint the Vice-Chancellor, the Provost of King's, the Master of Trinity, the Master of St. John's, Dr. Haviland, Professor Henslow, Mr. Carrigan, Mr. Whewell, Mr. Ramsay, and Mr. Lodge, a Syndicate to report on the proper measures to be taken for the removal of the Botanic Garden.

To re-appoint the Syndicate empowered by a Grace of Nov. 24. 1824, to treat with the Provost and Fellows of King's College, for the purchase of the Old Court, the property of the said College.

It has been resolved in Congregation, to petition both Houses of Parliament against certain clauses in the Tithe Commutation Bill. The following is a copy of the petition to the House of Commons, which has been presented by the Solicitor-General :

" To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

" The humble Petition of the Chancellor, Masters, and Scholars, of the University of Cambridge.

" SHEWETH.—That your petitioners have seen with great alarm a bill introduced into your Honourable House to enable rectors, vicars, and other incumbents of ecclesiastical benefices, to make a permanent commutation of their tithes by agreement with the owners of land.

" That in the judgment of your petitioners such permanent commutation is unjust in principle, inasmuch as it makes the average produce of the seven years immediately preceding the date of such commutation, the standard by which the incomes of the clergy are for ever thenceforward to be regulated.

" That the property of Collegiate bodies and others who are entitled to part only of the tithes within a parish, and have no control over the ecclesiastical patronage of

such parish, may be materially injured by any commutation made, as it might be by the provisions of this bill, without their consent.

" That your petitioners cannot but consider it unjust that the rector, vicar, or other incumbent of an ecclesiastical benefice should continue subject to taxes, rates, and other assessments, after having commuted his tithes, and thereby actually transferred to others the occupation of those tithes, which occupation alone renders him legally liable to these assessments.

" Your petitioners therefore humbly pray your Honourable House, that all commutations of tithes to be made by agreement with the owners of land, may be limited to such reasonable time as to your Honourable House shall seem meet.

" And your petitioners further pray that the consents of all the parties entitled to tithes within any parish be required before the issuing of any commission for the commutation of any part of the tithes of such parish; and that ecclesiastical incumbents during the continuance of any commutation of tithes to be made under the authority of this bill, may not be subjected to any rates, taxes, or other assessments, from which the owners of land not being the occupiers thereof are exempted."

Bell's Scholars.—The following gentlemen have been elected University Scholars on Dr. Bell's foundation :—

1 Kennedy, Trin.

2 Webster, Clare.

The examiners were unanimously of opinion that the literary merits of Tennyson, Trin. and Webster, Clare, were nearly equal, it was thought right to refer to that part of the foundation deed, which decides to whom, in such cases, the preference shall be given.

The following gentlemen of Trinity College have been elected Scholars of that Society :—

S. Hoare	Butler	Birkbeck
Prittie	Lyons	Hebert
Valentine	Wordsworth	West. Schol.
O'Brien	Ramsay	Baldwin
W. Walker	Steel	S. E. Walker
Pashley	Travis	Brown

Messrs. George Ash Butterton, B. A. and Benjamin Hall Kennedy, B. A. have been elected Foundation Fellows of St. John's College.

The Vice-Chancellor, and other official electors of Tyrwhitt's Hebrew Scholarships, have given notice, in pursuance of the 13th regulation of the Senate, bearing date the 14th of March, 1826, that a premium of 50*l.* will be given for the best dissertation on "The nature and extent of the *Hebraisms* found in the writings of

St. Paul, including the Epistle to the Hebrews."

April 4.—Examination for the degree of Bachelor of Arts.—The Syndicate appointed to "consider whether any, and what alterations may be made with advantage in the examination for the degree of B. A." have made the following Report to the Senate, with reference to the final examination of the Questionists, not candidates for Honours:

It appears to them expedient,

That in future this examination commence on the same day as the examination of the candidates for honours.

That of the six Examiners, two confine themselves to the Mathematical subjects, two to Homer and Virgil, and two to Paley's Evidences, Paley's Moral Philosophy, and Locke's Essay on the Human Understanding.

That on the Monday previous to the commencement of the examination, the Examiners publish the names of the candidates arranged in alphabetical order, and separated into two equal divisions.

That these divisions be examined at separate times.

That the distribution of the subjects and times of examination be according to the following table:—

	Div.	9 to 12.	Div.	12½ to 3½.
Frid.	1	Homer . . .	2	Paley's Eviden. Virgil.
Sat. . .	2	Euclid . . .	1	{ Paley's Philos. and Locke.
Mond. . .	1	Euclid . . .	2	{ Paley's Philos. and Locke.
Tuesd. . .	3	Homer . . .	1	Paley's Eviden.
Wed. . .	1	Arith. & Alg. . .	2	Virgil.
Thurs. . .		Arith. & Alg. . .	1	{ Paley's Philos. and Locke.

That the examination be conducted entirely by printed papers.

That each of the Euclid papers contain twelve propositions, selected from the first four books, with additional questions apart from the former, in the fifth, sixth, and eleventh books, and in Trigonometry, at the discretion of the Examiners.

That each paper in Arithmetic and Algebra consist of questions entirely elementary; to which may be annexed Questions in the elementary parts of Natural Philosophy, at the discretion of the Examiners.

That the papers in Homer and Virgil consist of passages to be translated, which may be accompanied with such plain questions in Grammar, History, and Geography, as arise immediately out of those passages.

That the Examiners be strictly enjoined to take care, that the number of questions to be answered, and the length of the passages to be translated, in any one paper, do not exceed what a person well prepared may be expected to answer and translate in the time allowed.

That the Pro-Proctors attend in the Senate-House during the examinations.

That two of the Examiners be present during each portion of the examination.

A Grace to confirm the above regulations will be submitted to the Senate at the Congregation on Wednesday, the 21st of May.

Degrees conferred.

BACHELOR IN DIVINITY.

Rev. Robert Walpole, Trinity Coll.

BACHELOR IN CIVIL LAW.

Rev. Warwell Fenn, Catharine Hall.

MASTERS OF ARTS.

John Bishton, Trinity Coll.

Frederick Solly Flood, Trinity Coll.

Winthrop M. Praed, Fell. of Trin. Coll.

Henry Davis Ward, Trin. Coll.

Rev. J. F. Isaacson, Fell. of St. John's Coll.

Rev. C. H. Hartshorne, St. John's Coll.

Rev. Wm. Christopher Twiss, Caius Coll.

Edward Hyde Cosen, Catharine Hall.

Rev. John T. Bennett, St. Peter's Coll.

M. A. INCEPTORS.

James Challis, Fellow of Trin. Coll.

Thomas Riddell, Fellow of Trin. Coll.

Edward Johnstone, Trinity Coll.

Rev. William Goode, Trinity Coll.

Charles William Bollaerts, Trinity Coll.

Rev. J. H. Pooley, Fell. of St. John's Coll.

Rev. Henry Cleveland, St. John's Coll.

Rev. F. C. B. Earle, St. John's Coll.

Rev. Edward Ventris, St. Peter's Coll.

Rev. Benj. W. Beatson, Fell. of Pemb. Coll.

Rev. John Graham, Fell. of Queen's Coll.

Rev. Sam. W. Waud, Fell. of Magd. Coll.

James Grundy Cross, Downing Coll.

BACHELORS OF ARTS.

Henry Davis, Trinity Coll.

Charles Hayes, Trinity Coll.

Michael Le Mann, Trinity Coll.

George Rose, Trinity Coll.

Thomas Rotton, Trinity Coll.

Albert Way, Trinity Coll.

David Bristow Baker, St. John's Coll.

Richard Chapman, St. John's Coll.

John Clay, St. John's Coll.

Thomas Fawcett, St. John's Coll.

Charles Fisher, St. John's Coll.
 James Fitzmaurice, St. John's Coll.
 James Hamilton, St. John's Coll.
 John Saunders, St. John's Coll.
 Fenton Tuckett, St. John's Coll.
 F. Sacheverell Wilmot, St. John's Coll.
 William Wynne, St. John's Coll.
 Phelipps Hanham, St. Peter's Coll.
 Frederick Wm. Maltby, St. Peter's Coll.
 James Macdonald, Caius Coll.
 Nicholas Bennett, Queen's Coll.
 Robert Lee Bridge, Queen's Coll.
 James Coglan, Queen's Coll.
 Thomas Edmund Hiscock, Queen's Coll.
 Charles Langdon, Queen's Coll.
 Henry Murray, Queen's Coll.
 Jackson Muspratt Williams, Queen's Coll.
 John Cordeaux, Catharine Hall.
 Alexander Annand, Jesus Coll.
 Benjamin Chapman, Christ Coll.
 James Robertson, Christ Coll.
 Joseph Foster, Emmanuel Coll.
 George Goldsmith, St. Peter's Coll.
 Thomas John Theobald, Christ Coll.
 Richard Catton, C. C. C.
 Richard Roundell Toke, C. C. C.
 William Henry Tuer, Magdalene Coll.

MARRIED.

At Burton-upon-Trent, (by the Rev. Joseph Clay, M. A.) the Rev. Hastings Robinson, B. D. Fellow of St. John's College, and Rector of Great Warley, Essex, to Margaret Anne, eldest daughter of the late Joseph Clay, Esq. of Burton.

The Rev. T. K. Arnold, M. A. Fellow of Trinity College, to Elizabeth, youngest daughter of the late Rev. C. T. Heathcote, D. D.

At Bromley, Kent, (by the Venerable Archdeacon Pott), Robert S. Battiscombe, Esq. M. A. Fellow of King's College, to Eliza Rachel Alicia, only daughter of the late Perceval Pott, Esq. of the Bengal Civil Service.

The Rev. Thomas Clowes, M. A. Fellow of Queen's College, to Caroline, eldest daughter of the Rev. Josiah Pratt, Vicar of St. Stephen's, Coleman Street, London.

The Rev. E. Bather, M. A. Rector of Meole Brace, and Archdeacon of Salop, to Mary, daughter of the Rev. S. Butler, D. D. Archdeacon of Derby.

Summary of the Members of the University of Oxford, arranged according to the number of Members on the Books.

	Memb. of Convoc.	Memb. on the Books.
Christ Church	429	854
Brasenose	218	405
Queen's	153	346
Oriel	151	295
Exeter	99	251
Trinity	96	238
Worcester	88	228
Balliol	92	224
St. John's	125	213
University	112	213
Wadham	77	191
Pembroke	72	175
Jesus	53	174
Magdalen College	122	167
Magdalen Hall	45	165
New College	65	147
Lincoln	55	139
Merton	68	127
Corpus	52	125
St. Edmund Hall	51	113
All Souls' College	67	93
St. Mary Hall	37	91
St. Alban Hall	7	34
New Inn Hall	1	1

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Summary of the Members of the University of Cambridge, arranged according to the number of Members on the Boards.

	Memb. on the Sen.	Memb. on the Boards.
Trinity College	646	1487
St. John's	455	1073
Queen's	69	337
Caius	83	234
Christ's	68	222
Emmanuel	104	221
St. Peter's	72	220
Corpus Christi	44	190
Jesus	69	171
Clare Hall	71	161
Catharine Hall	35	149
Trinity Hall	26	136
King's College	81	116
Magdalen	47	116
Pembroke	45	109
Sidney	37	97
Downing	13	56
Commorantes in Villa	9	9

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NOTICES TO CORRESPONDENTS.

Several communications lately received are under consideration.
 "U. Y." probably in our next.

A paper upon the Date-Tree, &c. and another upon a passage in Gen. shall appear.
 Some valuable "Ecclesiastical Papers" from Barbadoes are unavoidably postponed.